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A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. LXIV

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 15 : 5.

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. IV.—(LXIV).—JUNE, 1921.—No. 6.

THE CODE AND FACULTIES FOR CONFESSION.

AMONG the questions answered by the Pontifical Commission for the authoritative interpretation of the Canons of the new Code of Canon law, 16 October, 1919, was the following:

> Whether according to Canons 199 § 1 and 874 § 1 parish priests, vicars of parish priests, or other priests with general delegation, can delegate jurisdiction to other priests whether secular or religious to hear confessions, or at least, when they are already approved, extend their jurisdiction beyond the limits of place and persons within which it was confined in accordance with Canon 878 § 1; or do they require a special faculty or mandate of the Ordinary of the place for that purpose? The answer was that they could not delegate jurisdiction for hearing confessions by their own power, but that they required for the purpose a special faculty or mandate of the Ordinary of the place.[1]

The question has reference to changes of great importance introduced into the discipline of the Church by the new Code with regard to faculties for confession. Although this particular question has been settled by the Commission, it will not be without interest and advantage to discuss some points which the question involved. It will, perhaps, enable us to understand the theory of faculties for confession better, and to see how the matter has been simplified by the new Code, though no great practical change has been made in the practice hitherto in vogue.

[1] *A. A. S.*, XI, 477.

The Code tells us that, besides the power of Order, the minister of the sacrament of Penance must have the power of ordinary or of delegated jurisdiction over the penitent (Can. 872). As the Council of Trent defined, this has always been held to be true in the Catholic Church.[2] But besides the power of Order and the power of jurisdiction the Council of Trent introduced a third requisite in the minister for the valid administration of the sacrament of Penance. This was the approbation of the bishop of the place where confessions were heard. The Council decreed as follows: "Although priests receive in their ordination the power of absolving from sins, nevertheless the Holy Synod ordains that no one, even though he be a regular, is able to hear the confessions of seculars, not even of priests, and that he is not to be reputed fit thereunto, unless he either holds a parochial benefice or is by the bishops, after an examination, if they shall think it necessary, or in some other manner, judged capable; and has obtained their approval, which shall be granted gratuitously, any privileges and customs to the contrary notwithstanding, though they be immemorial ".[3]

Priest's orders and jurisdiction were and are required in the minister of the sacrament of Penance by divine law and by the nature of this sacrament; the approbation of the bishop of the place for hearing the confessions of seculars validly was required by positive ecclesiastical law. The bishop's approbation authoritatively and publicly declared that the priest approved was a fit person to hear the confessions of seculars. Fitness of the minister for his office was in a sense always required by the nature of the sacrament of Penance.

The priest who hears confessions must have the knowledge, prudence, and tact necessary for procuring from the penitent a full and integral confession of all mortal sins which he is bound to confess. He should also have the moral qualifications which are necessary, if his ministry in this sacrament is to be fruitful. Superiors would commit sin if they entrusted the duty of hearing confessions to a priest whom they knew to be unfit for the office. Penitents would sin if they voluntarily chose to go to confession to an unfit priest. The unfit priest

[2] Sess. 14, c. 7.

[3] Sess. XXIII, c. 15, de ref.

himself would commit sin if he knowingly undertook a task for which he was unfit. That had always been felt in the Church. Long before the Council of Trent, when there was question of Dominican or Franciscan Friars hearing the confessions of the faithful in any diocese, Clement V bade the superiors choose fit priests from among their brethren and present them to the bishops, so that *de eorum licentia, gratia, et beneplacito* they might hear confessions. If the bishops granted leave, the superiors were to receive it with thanks. If the bishops rejected any particular friar, the superiors were to present another in his place. If a bishop refused his leave altogether, then the Pope by the plenitude of his Apostolic authority granted faculties to the friars to hear the confessions and to absolve any who wished to confess to them.[4]

And so, fitness of the priest for the office of confessor was regarded as a matter to be insisted on before the Council of Trent, but an authoritative pronouncement as to fitness by the bishop of the place was not regarded as a necessary requisite for the validity of absolution, until it was made so by the Council of Trent in the cases specified in the decree quoted above.

After the Council of Trent, until the new Code came into force the approbation of the bishop was necessary to the validity of absolution for all confessors acting with only delegated jurisdiction while hearing the confessions of seculars. This necessity of approbation for the validity of absolution has not been retained by the Code. Canon 877 indeed prescribes that local Ordinaries should not grant jurisdiction and religious superiors should not grant jurisdiction or leave to hear confessions except to those who have been found to be fit for the duty by examination, unless there is question of a priest whose theological knowledge is known to them in other ways. It further provides that, if after granting jurisdiction or leave, they reasonably doubt whether a priest formerly approved by them still continues to be fit for his office, they are to subject him to a new examination in doctrine, even though there is question of a parish priest or of a canon penitentiary. Approbation then is still required, but it is no longer required for the validity of absolution. Nothing is required by the Code

[4] C. 2, de sepulturis (Clem. III, 7).

for the validity of absolution besides what is required by divine law in the minister of Penance, the power of Order and the power of ordinary or of delegated jurisdiction.

Ordinary jurisdiction is that which is annexed to an office by the law itself; delegated is that which is committed to a person (Can. 197). Ordinary jurisdiction in the tribunal of Penance is possessed by the Pope and the Cardinals for the whole Church; local Ordinaries possess it for their own territories; parish priests possess it for their parishes (Can. 873).

As a general rule one who has ordinary jurisdiction can delegate it wholly or in part to another, unless it is expressly provided otherwise by law (Can. 199).

The Ordinary of the place in which the confessions are heard grants delegated jurisdiction to both secular and religious priests, even to those that are exempt, for hearing the confessions of all whether seculars or religious (Can. 874). According to the commonly received doctrine before the new Code, exempt religious obtained jurisdiction for hearing confessions from the Pope, but in order to hear the confessions of seculars validly they required the approbation of the Ordinary of the place where the confessions were heard. Now, approbation is not required for validity, as we have seen, but apparently even exempt religious must obtain jurisdiction for hearing the confessions of seculars from the local Ordinary. According to Canon 875 the superior of exempt clerical religious also grants delegated jurisdiction for hearing the confessions of his religious brethren, of novices, and of others who dwell night and day in the religious house as servants or for the sake of education, health, or as guests. From this Canon 875 it is clear that Canon 874 must not be interpreted too exclusively.

It would seem to be interpreted too exclusively if it were understood as asserting that the Ordinary of the place where the confessions are heard is the only source of delegated jurisdiction for hearing the confessions or both seculars and religious. Canon 875 makes it quite clear that there is another source of delegated jurisdiction for hearing the confessions of exempt religious and of those who live with them. The Pope, of course, is another source of delegated jurisdiction for hearing the confessions of both seculars and religious. He also,

if he pleases, independently of the Ordinary of the place, may grant delegated jurisdiction to either secular or religious priests to hear the confessions of anyone, whether secular or religious. And yet Canon 874 does not mention the Pope.

Does it exclude parish priests, so that by virtue of this Canon (874) parish priests cannot delegate jurisdiction to another priest of another diocese?

Before the Council of Trent made the local Ordinary's approbation necessary in order that a priest with delegated jurisdiction might validly hear confessions, parish priests were empowered by ecclesiastical law to grant delegated jurisdiction to other priests to hear the confessions of their parishioners. This was done by the celebrated chapter *Omnis utriusque sexus* of the Fourth Lateran Council (1216). The words of this law which concern us here are the following:

> Omnis utriusque sexus fidelis postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti. . . . Si quis autem alieno sacerdoti voluerit justa de causa sua confiteri peccata, licentiam prius postulet et obtineat a proprio sacerdote, cum aliter ipse illum non possit absolvere vel ligare.

By this law parishioners were bound at least once a year to go to confession to their parish priest. For good reason, however, the parish priest could allow them to go to another priest, or, in other words, he could grant delegated jurisdiction to another priest to hear the confessions of his parishioners. After the Council of Trent had made the approbation of the local Ordinary necessary for priests who had only delegated jurisdiction, the power of parish priests to delegate jurisdiction to other priests to hear the confessions of their parishioners was much restricted. The local Ordinaries granted jurisdiction with approbation, and left nothing for the parish priest to give. Still parish priests could grant delegated jurisdiction to other parish priests to hear their parishioners, and this they continued to do and have done up to our own time.

Great theologians like Suarez and Lugo insisted on this point. Suarez says:

> Potest Parochus respectu suorum subditorum hanc jurisdictionem committere seu delegare ut plane colligitur ex dicto capite *Omnis*

utriusque, dum ait, de licentia proprii posse alienum absolvere, ut recte notavit Navarrus et doctores omnes. Et ratio est [quia delegatio est unus ex propriis actibus jurisdictionis ordinariae], dummodo subordinatio servetur, nam praelatus superior posset hanc delegationem impedire, sicut potest casus reservare.[5]

Lugo's words are still more interesting from an historical point of view. They are these:

Qui tale [parochiale] beneficium habet, non indiget episcopi approbatione, non solum ut audiat confessiones aliorum, extra suam parochiam in eadem diocesi, consentientibus et demandantibus eorum parochis, sed etiam in alia dioecesi, quia Concilium omnes habentes tale beneficium reliquit sicut antea, nec imposuit eis novum onus approbationis. Cum ergo antea posset eligi in alia etiam dioecesi et vocari ab alio parocho ut eum juvaret; sic etiam poterit post Concilium, quod probat late Suarez cum aliis.[6]

Modern theologians commonly teach with Lugo that a parish priest may invite another parish priest of the same diocese to come and hear the confessions of his parishioners. They assign custom as the reason for this, but such a custom needs explanation, and what Lugo says explains it. Others say that when a bishop appoints a parish priest to a parish, he virtually approves him for the whole diocese. But it may be answered that a parish priest does not need approval for hearing confessions, and that it is not true that one who is fit for hearing confessions in a sparsely populated country parish is fit to hear confessions in a great city. The only satisfactory ground for the doctrine is the law of the Church as stated by Suarez and Lugo.

As Suarez expressly states, the right of the parish priest to delegate jurisdiction to another parish priest is subordinate to the higher authority of the bishop. Bishops may forbid their parish priests to invite priests from other dioceses to hear the confessions of their parishioners without the bishop's knowledge and consent. Some bishops make diocesan rules forbidding extraneous priests from being invited to do any work for souls in their dioceses without their knowledge and consent. Such rules are entirely according to right order and

[5] *De Poenit.,* disp. XXVI, sec. 1.
[6] *De Poenit.,* disp. XXI, n. 8.

of course should be obeyed wherever they are in force. Some such reason as this was probably the ground of the decrees of the Roman Congregations which are quoted by modern authors in support of their teaching that parish priests from other dioceses cannot hear confessions without the approbation of the bishop of the place where the confessions are heard. Now that approbation is no longer a necessary requisite for valid absolution, those decrees in their strict sense are scarcely applicable. However, they indicated and confirmed a practice which was entirely in keeping with the demands of ecclesiastical discipline. Bishops had a right to be consulted as to what priests, whether parish priests or others, were to hear confessions in their dioceses. Although their approbation in the technical sense is no longer required, yet without their faculty or mandate neither parish priests nor those who have a general delegation can delegate jurisdiction to other priests to hear the confessions of their subjects. This is made quite clear by the reply of the Commission for the authoritative interpretation of Canon law quoted at the beginning of this paper.

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EARLY MEDIEVAL MISSION LETTERS.

Wynfrid (Boniface).

ONE of the first things I turn to when the REVIEW arrives, is the Maryknoll Mission Letter. What inspiring reading these pen pictures of the labors and trials, the joys and sorrows of a modern missionary, make, and with what splendid material they will furnish the future historian of the American Catholic Missions in the Far East. How meagre in comparison are the details of missionary enterprise that have come down to us from the early Middle Ages. Only by piecing together widely scattered casual notices, by reading between the lines of cut and dry legal documents, by ingenious combinations and inferences can we obtain even an inadequate idea of the conversion of the European races.

There are, however, two exceptions to this general rule. Thanks to Bede's incomparable Ecclesiastical History and to

the Correspondence of St. Boniface we possess more ample and satisfactory information in regard to the conversion of England and the work of the Anglo-Saxon missionaries on the Continent. Every student of Church history is acquainted with Bede's history; the same cannot be said of the Letters of St. Boniface, perhaps because they are less accessible, both in the original and in translations, to the general reader. These letters, with those addressed to him or to his friends which have been preserved with his own,[1] cover the period from about 716 to the time of his death (754). Some are to the Popes, concerning questions of doctrine and discipline; one is a message of admonition to Æthelbald, the profligate king of Mercia; others are to the Frank rulers; the majority are written to the Saint's Anglo-Saxon friends, male and female. All of these letters are of great historical interest and value, and it would be worth while indeed to present them, entire or in part, to the English reader But this task must be left to some future biographer of the great Apostle. In the following pages we shall give some extracts from those of the letters which are concerned with the Saint's missionary labors.

I.

Wynfrid,[2] a West Saxon of noble blood, was born about 675. At the age of seven he was sent by his parents to the Benedictine monastery of Exeter, where he passed the childhood and boyhood of his religious life. After studying for some years in other monastic schools, he entered Nhutscelle in Southamptonshire probably in the year 702 or 703. Here he was ordained priest in his thirtieth year and entrusted with the direction of the monastery school. He fulfilled his duties with such zeal and success that he attracted crowds of students from all parts of Wessex. In the spring of 716 he crossed to the Continent to assist Willibrord in evangelizing the Frisians. He could not have come at a more unfavorable time. Radbod, the pagan king of the northern Frisians, had just defeated

[1] Latest and best edition by M. Tangl, *Bonifatii et Lulli Epistolae;* Berlin, 1916.

[2] See his life written about ten years after his death by the priest Willibald (not St. Willibald of Eichstätt). Best edition by W. Levison, *Vitae S. Bonifatii,* Hanover, 1905; Engl. trans. by G. W. Robinson. Cambridge, U. S. A., 1916.

Charles Martel and made himself master of Frankish Friesland. Willibrord had been obliged to take refuge in his monastery of Echternach in the Eifel Mountains. Fruitful missionary work being under the circumstances out of the question, Wynfrid returned to Nhutscelle before the close of the year. But it was only for a short rest and in order to form new plans. Before choosing a definite field of labor, he resolved to go to Rome to receive the sanction and blessing of the Holy Father. He arrived there in the autumn of 718 and was most kindly welcomed by Gregory II.

On 15 May, 719, Wynfrid had his last audience with the Pope. As a symbol of his intimate union with the Roman Church, Gregory gave him the name of *Boniface*, in honor of the holy martyr whose feast occurred on the previous day. He then appointed him by a special Brief, the first of its kind that has come down to us, missionary apostolic to all the heathen peoples to whom God might direct him. This memorable document runs as follows:

Gregory servant of the servants of God, to the pious Priest Boniface.

The knowledge we have of the zealous and holy purpose that burns like a sacred flame within you, and of the well-established purity of your faith, has determined us to make you our fellow-laborer in the ministry of the Word of God, which, through the grace of the Almighty, has been entrusted to us. Having learned that you have been trained from your infancy for the priestly office, and that with increasing years you have so zealously increased the talent delivered to you by God that you now desire in all earnestness to utilize the grace of divine knowledge for the preaching of the mystery of the faith to unbelieving nations, we rejoice in the strength of your faith and wish to become promoters of the grace bestowed on you. And as you have laid your pious purpose in prudent modesty before the Apostolic See in order to consolidate still more your intimate union with it by submitting humbly to its judgment and, like a member of the body seeking counsel from the head, resolving to follow its directions: we empower and commission you in the name of the undivided Trinity and by virtue of the inviolable authority of the Blessed Peter, Prince of the Apostles, whose doctrines we, by divine disposition watch over and dispense, to announce, in a manner suited to their untutored minds, the mystery of the kingdom of God to all pagan peoples into whose lands you may

under God's guidance penetrate. In the administration of the Sacrament of Baptism we desire that you follow the custom of the Holy Apostolic See, with which you have already been made acquainted. If you find that you lack anything necessary for carrying out the work you have undertaken, you will take care to inform us to the best of your ability. Farewell.

Given on the Ides of May, in the third year of the reign of our most religious Lord, Leo, the third year after his consulship, and the second indiction." [3]

In addition to these very general written instructions Boniface received the oral commission to proceed to the Thuringians. But he had not been there many months, when the news of the death of Radbod determined him to attempt the conversion of the Frisians once more. For nearly two years he labored with great success under Willibrord, destroying heathen temples and sanctuaries, erecting churches and oratories, and bringing multitudes of pagans into the fold. From time to time he sent reports of his labors to his friends in England,[4] who followed his fortunes with the deepest interest and assisted him with their prayers, with gifts of books, altar linen, and money.

" I return thanks without ceasing to almighty God," Bugga, a nun of noble birth and scholarly training, writes, " because He has shown you, as I learned from your letter, His mercies in many ways and guided you so lovingly during your journeyings through unknown lands. He moved the Bishop of the glorious See of St. Peter to look with favor upon you and to fulfil the yearnings of your heart; He cast down before you Radbod, the enemy of the Catholic Church, and in a vision of the night He Himself appeared to you and commanded you to reap the ripe harvest and to gather the sheaves of souls into the barns of the heavenly kingdom. I assure you that no temporal vicissitudes can alter the affection and reverence I have ever entertained for you. I have not as yet been able to secure the Passional for which you asked me, but I shall send it to you as soon as possible. By the bearer of this letter I am forwarding to you 50 *solidi* (about 150 dollars) and an altar-cloth; costlier

[3] Ep. 12.

[4] These letters are lost; we can gather their contents, however, from the extant answers.

presents are not in my power just now; but though of little value in themselves, they are given with the greatest love." [5]

Willibrord, who was growing old and feeble (he had ruled his vast missionary diocese for nearly thirty years), wished to make Boniface his coadjutor. Boniface, however, steadfastly refused the proffered dignity, and in order to be relieved from further importunity asked to be allowed to return to his own mission field in central Germany.

Crossing the Rhine at Mainz, Boniface penetrated into the territory of the Hessians, the ancient Chatti, between the Fulda and the Lahn. In Upper Hesse Christianity was not wholly unknown, but the few scattered Christians, left without pastoral care, had only very confused notions of the religion they professed. Boniface brought them back to the practice of Christianity and made hosts of converts among the pagans. At Amoeneburg, the chief stronghold of the district, he erected his first monastery on German soil. Then he passed on to Lower Hesse and the Saxon border. Here, too, numerous conversions rewarded his zeal, but only at the cost of the greatest perils and hardships. The letter in which he reported his successes to the Pope has not been preserved. Gregory's answer was a summons to him to come to Rome for a personal interview.

II.

Gregory's real object in summoning Boniface was to confer episcopal consecration upon him. The ceremony took place on 30 November, 722. Before dismissing him, the Holy Father gave him four letters of commendation, which show that he was determined to assist the new missionary bishop with the full support of his spiritual power. The first is the so-called *synodale*, drawn up according to a fixed formula for every bishop consecrated in Rome for the suburban dioceses.[6] Boniface was the first foreign bishop to whom it was given. It made known to the clergy and laity of Christendom the bearer's elevation to the episcopacy, and laid down stringent rules for the administration of the sacraments of Baptism and Holy Orders and the proper management of the ecclesiastical revenues.[7]

[5] Ep. 15.

[6] *Liber Diurnus* (ed. Sickel), p. 5, n. 6.

[7] Ep. 18.

The second letter is addressed to the ecclesiastical and civil dignitaries and all the faithful in the Frankish dominions:

We have learned that several nations in Germany, in the district east of the Rhine, seduced by Satan, grope about in the shadow of death and under the outward show of Christianity pay worship to idols, while others possess as yet no knowledge whatever of God and have not been cleansed by the waters of Baptism. We therefore thought it necessary to send the bearer of these presents, Bishop Boniface, our venerable brother, to those parts that by his preaching he might lead the heathens to eternal life and by his exhortations bring back those who have erred from the right path to the haven of salvation, instruct them in the teachings of our Apostolic See, and induce them to persevere in the faith. We exhort you, for the love of our Lord Jesus Christ and out of reverence for His holy Apostles, to assist him in all things to the best of your power, and to furnish him with whatever he requires for his journey. . . . Whoever assists by word and deed this servant of God, sent forth by the Catholic and Apostolic Church for the enlightenment of the heathen, may he through the intercession of the Prince of the Apostles partake of the communion of the holy martyrs of Jesus Christ. But if anyone should dare, in a hostile spirit, to hinder his work, to oppose his mission or that of his successors, he shall, by virtue of the divine sentence, incur the penalty of excommunication and be delivered over to eternal damnation.[8]

In the third letter Gregory praises the constancy of certain influential Thuringian nobles, who had stoutly resisted all attempts of the Saxons to draw them back into heathenism:

When we heard of the magnificent constancy of your faith in Christ, how you replied to the pagans who tried to force you to worship their idols, that you preferred to die a blessed death rather than violate in any way the faith once received by you, we joyfully returned thanks to our God and Saviour, the Giver of all good things. We admonish you to advance to still better and higher things and to show all due respect and obedience to your missionary and bishop, Boniface, whom we have sent to you to confirm you in the faith and make perfect your salvation in the Lord.[9]

If Boniface's labors were not to be doomed to failure from the very outset, the good will of Charles Martel, the uncrowned king of the Franks, had to be secured. To this end Gregory addressed the following letter to him:

[8] Ep. 17. [9] Ep. 19.

Knowing as we do that you, beloved in Christ, in many ways manifest a truly religious disposition, we greet you with all due respect and inform you that we thought it necessary to send our brother Boniface, here present, a man of approved faith and morals, whom we have raised to the episcopal dignity and instructed in the canons of the Holy See, to preach the Gospel to the peoples of Germany who are still fettered by the errors of paganism or plunged in the obscurity of ignorance. We earnestly recommend him to your well-known benevolence, in the hope that you will assist him in all his needs and zealously defend him against all his adversaries, remembering that whatever favors you show to him are shown to God. Fully instructed by us in the doctrine of the Apostles, the said bishop enters upon the work of the Gospel.[10]

This letter had the desired effect. When Boniface presented himself at his court, Charles received him "with great veneration" and issued the following letter of protection, signed and sealed with his own hand:

To the holy and apostolic Fathers in Christ, the bishops, to the dukes, counts, magistrates, stewards of the crown-lands, as well as to all the minor officials, envoys and friends, Charles, Mayor of the Palace.

Be it known to you that the apostolic man and Father in Christ, Bishop Boniface, has appeared before us and requested us to take him into our special protection. This, be it known to you, we have willingly done. Accordingly we have ordered this document, confirmed by our own hand, to be drawn up, to the end that, wherever he may tarry, he may be left undisturbed and in safety with our favor and under our protection. If any controversy or difficulty should arise which cannot be composed by the ordinary process of law, he shall have the right to appeal to our court of justice—and this holds not only for himself but for all who may in future be in his company—so that no one shall presume to impugn or condemn him; but he shall at all times through our favor and protection enjoy peace and security. In confirmation whereof we have signed this document with our own hand and sealed it with our signet.[11]

Boniface himself has told us how much the powerful Mayor's assistance meant to him and his work. "Without the protection of the Duke of the Franks," he wrote to Bishop Daniel of Winchester, "I can neither rule my flock nor shield my priests,

[10] Ep. 20. [11] Ep. 22.

monks and nuns from harm; without his authority I could not even put a stop to pagan practices and the horrors of idolatry in Germany." [12]

The future of his mission being thus, humanly speaking, guaranteed, Boniface returned with fresh confidence to his labors in Hesse. Here he found everything in good order. His converts had remained true to the faith, and his first care was to administer the sacrament of Confirmation to them. Then he resumed his preaching among the pagan and semi-pagan inhabitants, many of whom were daily added to the Church.

In the course of the year 724 Boniface sent an account of his labors to Rome, which is unfortunately not extant. Gregory replied:

> From the perusal of your letter we see that multitudes have been converted from error; we give thanks to God a thousandfold, and rejoice from our heart at the great harvest of souls, while earnestly praying that He, from whom all good proceeds, may assist you and by the inspiration of His power lead the whole nation out of darkness into the light. Let neither threats nor terrors deter you or cast you down, but trusting in God, preach the word of truth without fear. With God's help your labors will bear fruit, if only your intention be pure.[13]

Boniface had need of encouragement, for his very successes had brought him for the first time into open conflict with a Frankish bishop. Gerold of Mainz, who had until then given no thought whatever either to the scattered Christians or the pagans of Hesse, claimed the flourishing young Church which had, overnight as it were, sprung up amongst them, as part of his diocese. Boniface appealed to the Pope, who immediately referred the matter to Charles Martel, urging him to intervene in Boniface's behalf.[14] We do not know what steps Charles took to settle the dispute, but as the question was never mooted again, we are justified in assuming that he called the bishop of Mainz to order, and warned him not to interfere in future in the ecclesiastical affairs of Hesse.

Only one of the letters which passed between Boniface and his Anglo-Saxon friends at this period is still extant. It is from the pen of his old friend, Bishop Daniel of Winchester

[12] Ep. 63. [13] Ep. 24. [14] Ep. 24.

(705-745, 746). Boniface had told him of the prosperous state of the Hessian mission, and he hopes to have a share in the merits of his labors by giving him some solid advice on the best method of evangelizing the heathen. This letter deserves to be quoted at length, written as it is by one of the most prominent churchmen of the eighth century, and treating of a subject which is quite as live to-day as it was twelve hundred years ago.

Do not attack point-blank certain preconceived notions of the pagans in regard to the origin of their false gods. Let them continue to believe that they derive their being from one another, for then you will be able all the more easily to convince them that gods and goddesses born after the manner of men are men, not gods, and as they had a beginning, cannot have been from eternity. When you have brought them to admit that their gods had a beginning, ask them whether this world also had a beginning, or whether it existed from eternity. If it had a beginning, who made it? for surely before the creation of the world there was no place where engendered and therefore corporeal gods could dwell. (By world I do not mean merely this terrestrial globe and the visible heavens, but also all the wide expanse of space which the pagans can imagine.) If they maintain that the world is eternal, ask them who governed it before the gods were born; how the gods succeeded in subjecting to themselves a world that existed from all eternity; by whom and when the first god or goddess was engendered, by whom and when set over the world; whether they believe that the gods still continue to give birth to new gods and goddesses; if not, why and when they have become barren; but if they still give birth to other gods, the number of gods must be indefinitely large by now, and it must in consequence be difficult for mortals to decide which of these many and powerful beings is the most powerful: until they have decided this question, they constantly run the risk, while honoring one god, of offending another still more powerful. Ask them also whether they believe that the gods must be worshipped for temporal and present rewards, or for eternal and future ones. If they say for temporal rewards, let them tell you in what respect the pagans are more fortunate than the Christians. Ask them, moreover, of what possible use their sacrifices could be to gods who are lords of all things? Or why the gods permit such things as they have need of themselves to fall into the hands of men? And if they have need of such things, why have they not chosen costlier gifts than the victims offered to them? But if they have need of nothing, why so many sacrifices?

Confront them with these and similar arguments; not insultingly, nor in a manner likely to irritate them, but with much moderation and gentleness. In passing, as it were, compare their idle superstitions with our Christian teachings, and thus combat them indirectly, so that the pagans, confused rather than embittered, may blush at the absurdity of their false opinions.

Tell them also: If their gods are all-powerful, merciful and just, they not only recompense those who honor them, but also punish those who despise them; and if they do both the one and the other in this life, why do they spare the Christians, who are everywhere destroying their images and turning almost the whole world from their worship? And while the Christians are in possession of fertile lands abounding in wine and oil and all other products, only frost-chilled, ice-bound regions are left to the heathens and their gods.

And if they are inclined to boast of the apparently legitimate empire of their gods, because forsooth their tribes have always acknowledged them, explain to them that in former times the whole world was steeped in idolatry, until by the grace of Christ it was reconciled to the one true God. For what else do the Christians do when they have their children baptized, but cleanse them singly from the uncleanness and sin of paganism, with which the whole earth was once filled? [15]

The method of proceeding recommended by the Bishop of Winchester was no doubt based on experiences gained by himself in dealing with the remnants of paganism in Wessex and the Isle of Wight. Similar methods have been followed by the great missionaries of all times. The neophytes themselves loved to resort to more palpable demonstrations of the utter helplessness of the false gods, when they wished to win over their hesitating countrymen to the new religion. Every reader of Bede knows the story of Coifi, the pagan high priest of the Northumbrians. After his conversion, in order to prove to his people that what they worshipped was naught, he profaned and destroyed the altars of the gods which he had himself consecrated, and thereby brought many to the faith. Something very similar to this happened during Boniface's second sojourn in Hesse. Willibald [16] relates the event as follows:

At that time many of the Hessians, brought under the Catholic faith, received the laying on of hands; others indeed, not yet

[15] Ep. 23.

[16] V. Bonif. 6 (Robinson's transl.).

strengthened in soul, refused to accept in their entirety the lessons of the inviolate faith. Moreover some were wont secretly, some openly to sacrifice to trees and springs; some in secret, others openly practised inspections of victims and divinations, legerdemain and incantations; some turned their attention to auguries and auspices and various sacrificial rites; while others, with sounder minds, abandoned all the profanations of heathenism, and committed none of these things. With the advice and counsel of these last, the saint undertook, in the place called Gaesmere, while the servants of God stood by his side, to fell a certain oak of extraordinary size, which is called, by an old name of the pagans, the Oak of Jupiter.[17] And when in the strength of his steadfast heart he had cut the lower notch, there was present a great multitude of pagans, who in their souls were most earnestly cursing the enemy of their gods. But when the foreside of the tree was notched only a little, suddenly the oak's vast bulk, driven by a divine blast from above, crashed to the ground, shivering its crown of branches as it fell; and, as if by the gracious dispensation of the Most High, it was also burst into four parts, and four trunks of huge size, equal in length, were seen, unwrought by the brethren who stood by. At this sight the pagans who before had cursed, now, on the contrary, believed, and blessed the Lord, and put away their former reviling. Then moreover the most holy bishop, after taking counsel with the brethren, built from the timber of the tree a wooden oratory, and dedicated it in honor of St. Peter the Apostle.

III.

During the years 723 and 724 the Church in Hesse grew so strong that the bishop's presence could be spared for a time. He therefore determined to pass again into Thuringia. But as he had been absent from that country for more than five years, and as he was sure to meet with opposition from various quarters, before setting out he asked and readily obtained from the Sovereign Pontiff a letter of exhortation addressed to the whole Thuringian nation.

We have sent to you our brother, the holy Bishop Boniface, that he may baptize you, teach you the faith of Christ, and lead you from error into the true way, to the end that you may have salvation and everlasting life. Do you therefore obey him in all things, honor him as your father and incline your hearts to his teaching; for we have sent him to you, not that he may gather earthly riches, but that he

[17] The Oak of Thor or Donar.

may gain your souls. Therefore, love God, and in His name receive baptism, for the Lord our God hath prepared for them that love Him "that which eye of man hath never seen, nor his heart conceived". Depart from evil works and do good; do not worship idols, nor offer sacrifices of blood, for God receives not such; but in all things observe and do according as our brother Boniface shall teach you, and you will be saved forever, you and your children. Build for him a house in which he may dwell as your father and bishop, and churches, where you may pray, that God may forgive you your sins and grant you life everlasting.[18]

In Thuringia Boniface encountered even greater opposition than he had anticipated. It was organized and led by four priests of Anglo-Saxon origin, who had labored in the Thuringian mission before him. But these men, whom Willibald describes as "false brethren, fornicators and adulterers, who went about teaching heresy and confirming the people in their corruptions," [19] were no match for Boniface. The people, who are ever attracted by great and saintly personalities, soon turned their backs upon their seducers, and Boniface remained in possession of the field. Completely discomfited, his rivals either submitted or were forced to retire into obscurity. But difficulties of another kind had still to be grappled with, which could be overcome only by prudent and persevering effort. The direful effects of the half Christian, half pagan condition of the people during the past decades confronted him at every step. Brought up from earliest boyhood in a monastery, where he had been taught, "not to obey his own desires and pleasures, but to walk under another's judgment and command," [20] it is not surprising that, when thrown upon his own resources, he should have found it hard at times to solve practical difficulties, or to meet emergencies as they arose. With a truly childlike simplicity he submitted all his doubts and difficulties to the Holy Father, in whom he ever found a sympathetic friend and wise counsellor. Gregory's answers to his questions display the same clearness and precision, the same prudence and breadth of view which characterize the answers given by his great namesake, the first Gregory, on a similar occasion to the Apostle of England. A few extracts will show the truth of this observation.

[18] Ep. 25.

[19] V. Bonif. 6.

[20] Regula S. Benedicti.

"You wished to know," he wrote to Boniface, 22 November, 726, "to what degree the faithful may marry with their kindred. We declare that, properly speaking, persons between whom a blood relationship is traceable should not be joined in wedlock at all. But as moderation, especially in the case of so rude a people, seems to us to be better than the full rigor of the law, marriage may be allowed if it takes place after the fourth degree of consanguinity.

You further ask, What is a man to do whose wife, on account of some incurable disease, cannot fulfil her matrimonial duty? It were better if he practised continence; but as this demands greatness of soul, let him who cannot be continent rather marry again; he must, however, furnish the woman, whom infirmity and no detestable crime has rendered incapable, with the means of subsistence.[21]

Touching your question, whether it be allowed to partake of food offered to the gods, provided the saving sign of the cross has been made over it by the faithful it will suffice to refer you to St. Paul's answer: "If any man says: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience sake" (1 Cor. 10:28).

In another question Gregory would not tolerate a milder practice. It was not right, he said, that persons who had been consecrated to God in their infancy should ever be permitted to return to the world and give free rein to their lusts.

In regard to all questions pertaining to the deposit of faith Gregory was of course inflexible. "In the matter of baptism," he wrote, "let your charity hold fast to the practice of the Church: whoever has been baptized in the name of the Father and of the Son and of the Holy Ghost cannot be baptized a second time; for he does not receive the gift of this grace in the name of the person who baptizes, but in the name of the Holy Trinity. In the case of children, who have been torn from their parents and do not know whether they have been baptized or not, if no one can witness to a previous baptism, it is obvious, according to the teaching of the Fathers, that they must be baptized." All Christians, he says in answer to another query,

[21] The case in question was probably one of impotency, which according to Roman Law (adopted also by the Franks) did not prevent the formation of a valid marriage, but was regarded as a sufficient reason for solving the marriage bond. Cf. Sägmüller, *Kirchenrecht*, II, 3rd ed., p. 152.

must be permitted to partake of the Body and Blood of Christ; lepers, however, must be forbidden to approach the Holy Table with those who are in health.

Though a rare visitor at the Frankish court, Boniface could not cut off all intercourse with certain ecclesiastics, priests and bishops, in high station, whose lives were in general no better than those of warriors and courtiers. This was a constant source of uneasiness to him, especially as he had solemnly promised the Holy Father to have no communion or intercourse with bishops living contrary to the ancient institutions of the holy fathers. He asked the Pope whether he could eat at the same table with such men and otherwise communicate with them, provided they were not heretical in their teachings. Gregory's answer, full of wisdom and true Christian charity as it was, put his scruples at rest.

> We advise you [the Pontiff wrote] to warn and exhort such persons in virtue of your apostolical authority, and to bring them back to the purity of ecclesiastical living. If they listen to you, they will save their souls, and you yourself will be rewarded. But do not refuse to converse and sit at table with them, for it often happens that those who cannot be induced by reprimands and punishments to follow the path of truth, are brought back to the way of justice by cheerful and friendly words of exhortation spoken at table. Act in the same manner toward laymen of rank who give you their support.[22]

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[TO BE CONTINUED.]

ST. THOMAS AND DUNS SCOTUS.

A REVIVAL in Scotistic studies is modestly announcing itself, principally, of course, though not exclusively, among Franciscan scholars. About two years ago P. Alexander Bertoni, O.F.M., published a volume entitled *Le Bienheureux Jean Duns Scot*,[1] which is intended to be a sort of Scotistic vade-mecum. We find there a brief survey of the

[22] Ep. 26.

[1] Levanto, *Tipographia dell' Immacolata*, 1917. The reader will find here the complete references to the neo-Scotistic authors and their works; e. g., P. P. Parthenius Minges, Déodat Maria, Mariano Fernandez Garcia, Seraphin Belmond.

life of Scotus, his doctrines, and his disciples. The third part contains the long gallery of all the Scotistic writers of the last six centuries, with historical and bibliographical notes, and in its concluding pages we are introduced to the nascent neo-Scotistic movement. No doubt can remain in the mind of the reader: we are witnessing the awakening of a widespread interest in Scotistic studies.

Nor is this to be wondered at. Scotus belongs to that small privileged group of great leaders and striking personalities in the world of thought who, by their profound and comprehensive grasp of the problems of life, and their keen insight into the nature of man and the meaning of things, have inspired and influenced the subsequent history of reflective human thought; to those exceptional men who by the eminent power of their minds have become enduring centres of intellectual attraction which continue to cause other men to move in their orbit as enthusiastic and loyal admirers.

What is, however, a real matter of surprise is the scant consideration Scotus receives in the current Catholic manuals of philosophy. There may be more than one reason for this partial treatment and the prejudiced and erroneous views concerning his personality and teaching found therein. But the main reason is a misunderstanding of his real teaching. And Franciscan scholars are beginning to realize that for this they themselves are in a measure to blame.

How many able and searching monographs have appeared since the revival of Scholastic philosophy on the teaching of St. Thomas illuminating practically every phase of his philosophy. And how few are the monographs on Scotus. If we wish Scotus to be generally appreciated as he deserves, we must furnish these special studies, setting forth his doctrines and restating them in terms of modern thought. For the up-to-date text books, historical as well as systematic, are based upon the latest monographs.

As matters stand, we find Scotus characterized in current manuals as wanting in that synthetic power which St. Thomas possessed in so preëminent a degree, and as being an envious critic, a demolisher of systems, a mere dialectician who plunged into a pathless ocean of metaphysical speculations which he confused, while exploring, by his excessive subtleties.

Now the system of St. Thomas is undoubtedly [2] one of the most masterly presentations of Scholastic thought by reason of its doctrinal solidarity, its perfect coördination of the great leading ideas, and the harmonious unification of the minor elements. Scotus, who died suddenly as a comparatively young man, was not permitted to synthesize his doctrines at leisure into a like imposing and carefully polished *Summa*. Many of his views have come down to us only as "Reportata" or lecture notes. But the elements are all there, complete and properly adjusted, and can easily be fitted into an organic whole, and hence it is unfair to classify him as a thinker of the second order. Had Scotus not possessed constructive powers, and were his teaching not a rounded system, he could never have become the founder of a celebrated school. As DeWulf puts it: "Scotus had all the qualities of a founder of a school; his philosophy was consistent and his innovations organized and well thought out." [3]

Nor was Scotus merely the envious critic [4] and demolisher of systems. He was far from being obsessed by a mania for destruction, and from finding an unholy complacency amid accumulated ruins. The Subtle Doctor knew that as a consequence of the limitations of individual human powers of intuition, legitimate criticism has an important function to perform. But he also realized that for the same reason it cannot be the mission of the individual thinker to rebuild entirely anew, but at most to contribute his stone toward the edifice of human knowledge.[5] In particular, it is too naïve and altogether too convenient an explanation of the antithesis between the two great teachers Thomas and Scotus to assert that it arose from a "wish on the part of Brother John to contradict whatever Brother Thomas had taught."

The thirteenth century marked the culmination of Scholasticism.[6] Facing all the problems that confront a complete

[2] Cf. DeWulf, *History of Medieval Philosophy*, p. 344.

[3] DeWulf, ibid., p. 433.

[4] H. Hurter, S.J., in his *Nomenclator Literarius* (Tomus IV, 1899, p. 367) says of Scotus that he maintained his differing opinions "absque studio et ira, tranquille et solius veritatis inquirendae vel determinandae ratione habita; adversarium, praesertim Sanctum Thomam vix unquam nominat; unde certo solidum et accuratum Theologiae studium haud parvum promovit et dilatavit."

[5] "In processu generationis humanae semper crevit notitia veritatis." IV, d. 1, q. 3,n. 8; apud P. Bertoni, op. cit., p. 130.

[6] Cf. DeWulf, op. cit., p. 265.

philosophy or analysis of life, it gave them characteristic solutions, all harmonized into one grand and imposing synthesis. Its leading principles, those great underlying organic doctrines which may be said to constitute the Scholastic system and to distinguish it from other great synthetic systems, were accepted by all Scholastics. But at the same time the leading thinkers of the thirteenth century impressed the stamp of their personality and individual genius upon the form in which they gave concrete expression to that one dominant general synthesis, proving thus, as Dr. Turner says,[7] that the unanimity with which the greatest of the Schoolmen advocated the fundamental principles of Scholasticism was compatible with a considerable degree of variety as to the details of method and doctrine. Each concrete synthesis had its own peculiar physiognomy.

Thus also the antithesis between St. Thomas and Scotus is an antithesis rising out of the difference in the mental temperaments of the two men, the difference between the intellectualist and the voluntarist, or again, the intellectualist and the formal realist. Wm. James says somewhere: "If we take the whole history of philosophy, the systems reduce themselves to a few main types which, under all the technical verbiage in which the ingenious intellect of man envelopes them, are just so many visions, modes of feeling, the whole push, and seeing the whole drift of life, forced on one by one's total character and experience, and on the whole preferred as one's best working attitude."[8] Exaggerated meanings may be read into these words, but they also contain their soul of truth.

Owing to their different mental temperaments, Thomas and Scotus differ radically at times. But oftentimes, too, they merely appear to differ whilst they are *de facto* in substantial agreement, because they approach the same problem from different angles, Thomas giving the subjective aspect, and Scotus the objective view, the one with his virtual distinction stating the same solution in the terms of the subjective mental factors of the problem, the other with his formal distinction in the terms of the objective real factor. Both views are in reality

[7] *Hist. of Philosophy*, p. 397.

[8] *A Pluralistic Universe*, pp. 20-21.

complementary and not exclusive, each aiding the mind in its endeavor to grasp the various moments, modalities (*formalitates*), or real aspects of the complex reality it contemplates. In this case it remains the undiminished merit of both thinkers, just as it is the independent value of both systems, that each throws new light on distinct aspects of truth. For the passage from the subjective to the objective helps our perspective.

The great individual constructive thinkers of the golden age of Scholastic thought were followed by the schools in which, as these schools gradually degenerated, capable men wasted their creative powers in the ingenious elaboration of dialectic subtleties, because their principal concern was no longer the development of the problems handed down to them or the task of meeting the new difficulties arising, but the defence and triumph of their chosen school. Thomas and Scotus as thinkers do not represent merely a sum of doctrines; they are, what Clement Baeumker [9] says of St. Augustine, characteristic personalities with boldly outlined peculiarities, due not to wilful, self-sufficient isolation, but to the fact that both with warm hearts and penetrating minds lived in personal inner experience the ultimate problems and gave them, in their honest endeavor to fathom and reach the truth, each his own characteristic solution. But the later Thomistic and Scotistic schools in large measure represent merely a sum of doctrines, a closed system of thought, whose defenders, starting with a commonly accepted principle or definition, vied to outdo each other in dialectic skill and in ever increasing fineness of multiplied distinctions (according to the well-known scheme: *definire, dividere, demonstrare*), until not infrequently the plain simple problem became dissolved into an impalpable mist of idle subtleties, the mind losing itself in empty dialectic play, the discussion degenerating into inane logomachies. Both schools are equally at fault in this matter in their eagerness to accentuate the differences of the two great masters and to prove their own superiority. Both are equally to blame for the final downfall of Scholasticism which succumbed, as DeWulf [10] tells

[9] *Die Europaeische Philosophie des Mittelalters*, p. 315.
[10] Op. cit., p. 505.

us, for want of men, not for want of ideas. And both are equally responsible for the bad name attaching to and the contempt so long heaped upon everything Scholastic in non-Catholic circles, wherein Scholastic philosophy is supposed to be essentially what these later schools frequently made it to be by abuse, and at times even by a culpable ignorance and distortion of the real teaching of their own masters [11]—a wild dance of unintelligible speculations in the air, to use a phrase of Fr. J. Rickaby, S.J.

And in similar manner many of the traditional prejudices against Scotus found in current Catholic manuals of philosophy are due to the fact that their Scotus is not the real Scotus as he lived and thought, but a fictitious Scotus of some of the later Scotists, as caricatured into the bargain by their opponents so as to make an easier target for the shafts of their dialectic. The Scotus of these text books is frequently not the historical philosopher of the thirteenth century, but, if the Subtle Doctor at all, the falsified Scotus of the later schools. Those who know will be reminded more than once, when coming across these so-called references to Scotus, of the warning of DeWulf: [12] "we ought therefore to distinguish between the philosophy of Scotus and Scotism." And hence the slogan of the neo-Scotists: "Back to Scotus." We do not wish to be understood as though these Franciscan scholars were no longer proud of the glorious pages in the history of their Order recording the deeds and triumphs of the genuine Scotist school, or forgetful of the debt and gratitude they owe to the long line of devoted disciples and erudite commentators of Scotus, disdainful of the light and aid which may be derived from their labors and expositions. Certainly not. But they wish to undo the harm wrought by the misguided and unenlightened zeal of some of the followers of Scotus, and to restore the true historical portrait wherever the later ignorance, innovations, and perversions just mentioned have distorted the real features and thus transmitted to our day false and prejudiced notions concerning this deserving champion of medieval thought. The modern neo-Scotists realize that if they wish to succeed

[11] Op. cit., pp. 414 and 486, on the causes of the decay of Scholastic philosophy. Cf. Turner, op. cit., pp. 398-399; and DeWulf, op. cit., pp. 413 ff.

[12] Op. cit., p. 433.

in removing these prejudices, they must furnish the special studies or monographs mentioned above; that they must go back to Scotus himself and show from his original writings, his sane views and personality. And that it will not suffice merely to adduce quotations and syllogisms, but up-to-date complete historical and critical studies. All this has been done for Thomas, and they mean to do it for Scotus.

Every intellectually active age has its own predominant problems and preoccupations, and of the thirteenth century Windelband [13] says that it witnessed "an adjustment and arrangement of world-moving thoughts upon the largest and most imposing scale history has known". The reason for this intense intellectual activity is to be found in the introduction of the Western world at this period to the rich and hitherto unknown treasures of Arabian, Jewish, and Byzantine philosophy, and especially to the physical and metaphysical works of Aristotle, whom the older Scholastics had known practically only as a master of Logic. From the Arabians, for instance, with whose genius and thought the Schoolmen came into real contact for the first time, they received a number of neo-Platonic notions, a large contribution of scientific data and a number of interpretations of Aristotle; while Aristotle with his theory of being, its categories, principles and causes, his views on potency and act, matter and form, generation and corruption, space, time and movement, his conceptions of the soul, its faculties and activities, his teaching on the ethical virtues and man as a social being, gradually replaced Plato as "the Philosopher". The West thus became suddenly inundated with an immense volume of new philosophical material which deeply stirred the souls of men, especially of the intellectual élite, provoking discussion and controversy, directing attention to new problems and suggesting novel solutions of old ones. And out of it all, with much sifting, correcting, completing, and final incorporation into the general Scholastic frame, rose the great synthetic constructive efforts of the thirteenth century.[14]

If we wish really to understand an age, we must through careful historical studies enter into the *milieu* and spirit of that age, so that we come to feel at home in its intellectual and

[13] *Hist. of Philosophy*, p. 311.

[14] Cf. DeWulf, op. cit., pp. 242-253.

cultural atmosphere, familiar with its life and tendencies. We must know intimately the pulse and heart-beat of that age, be able to see the world through its eyes, and possess a sympathetic understanding of its analysis of life, of the live issues of the day, and of how life's great problems posed themselves to its thoughtful men.

Now the intellectual temperament of the thirteenth century is metaphysical. It was an age which was preoccupied with the metaphysical aspect of things and viewed all problems predominantly from the transcendental point of view; whereas the modern mind has the empiric temperament. It no longer views and approaches its problems preferably from their abstract, universal, synthetic side; the analytic, concrete, individual moments of things arrest our attention and appeal more to us. This difference in mode of thought must be remembered if we wish to understand and interpret correctly the outlook on life of that former age.

Then, too, there is the peculiar vernacular in which the thinkers of the thirteenth century clothed their thought. Metaphysical thinking is the speculation of the abstract mind, the impersonal mind detached from time and space. It contemplates the order of reality under its universal aspects, according to the forms in which it presents itself to abstract thought, and consequently it must necessarily find expression in conceptual terms. This is the reason why medieval thought chose the dialectic garb for its medium of expression, why it brought the art of dialectics to such perfection. But if we forget these facts, if we reify and personify these abstractions, thus making things of thoughts (an error into which these Scholastics themselves occasionally lapsed), and interpret their abstract formulas as though they were the direct expressions of concrete things standing as such immediately for reality, we must of necessity misjudge the views of these Scholastic authors and arrive at absurd conclusions.

Because of this double difference in mode of thought and mode of expression between the thirteenth and the twentieth century, it will not do simply to bring quotations if we desire to convey a correct impression of the minds of these medieval thinkers. Wherever the literal face value of these quotations might prove misleading to the mentality of our age, their words

must be interpreted, the special point of view and idiom and cultural implications explained, the whole recast if necessary, and restated in terms of modern thought.

Now if we had a sufficient number of these special studies on Scotus, taking up his doctrine point by point, studies written in this historical spirit and satisfying on their technical side all the critical requirements of modern scholarship, we should soon have the satisfaction of seeing expunged from the current manuals of philosophy all those prejudicial passages on the Subtle Doctor which have so long passed unchallenged from author to author, from book to book. And to this vindication of Scotus these Franciscan scholars would consecrate their efforts. For the rest, their temper is not a polemical one directed against the Thomists, though, of course, an occasional forceful rejection of certain immoderate pan-Thomistic claims and tendencies is natural enough under the circumstances. Their endeavor is rather by positive critical work to bring out the permanent values which lie embedded in the tomes of Scotus, to restate them and apply them to the needs of our time, and thus, while effectively clearing their leader, to contribute at the same time to the still nobler cause of truth and of Catholic philosophy.

The meaning of life, the ultimate how and why of things has ever occupied the human mind. The history of philosophy tells us that under changing forms the same fundamental questions have troubled every succeeding age. Reflective thought has always striven after a complete grasp of the order and meaning of the Universe. Solution after solution has been offered; in our own day men have tried system after system, Idealism and Materialism, neo-Kantism and neo-Hegelianism, Monism and Evolutionism, Positivism, and Pragmatism, and many minor "isms," and yet Rudolph Eucken,[15] who certainly ought to know the intellectual needs of our time, speaks of the painful acuteness with which the old eternal problems clamor for solution to-day.

The realization of these intellectual needs of our time and of the absence of a modern philosophy adequate to all the results of science, has inspired within Catholic circles a move-

[15] *Gesammelte Aufsaetze zur Philosophie und Lebensanschauung*, p. 157.

ment of considerable power, the neo-Scholastic movement. It is the belief of the advocates of this modern Scholastic philosophy that they can offer the sound philosophy demanded. The great historical system of the philosophy of the Scholastics, which alone, amid the incessant endeavors of the many systems during the last three hundred years to investigate the innermost mysteries of reality, has been able to stand without essential modifications in its organic doctrine, is such, they maintain, that it can serve as an excellent basis and principle of unification for all the results of philosophical speculation reached by the various sciences of modern times.

Its solutions of life's fundamental problems are sound because it avoids alike the false empiricism of the Positivists and the false idealism of the Pantheists, the two tendencies which in last analysis are responsible for all the unsatisfactory systems of the day. Of course there is no question of an intention to lead back the modern mind to the outlook of the Middle Ages, or to regard the old Scholastic philosophy as a boundary setting limits to personal activities of thought, as an ideal which we must in no way modify or attempt to surpass.[16] Neo-Scholasticism means precisely the development of the Scholasticism of the Middle Ages, not merely the resuscitation of a philosophy long since defunct, but rather a restatement in our own day of this *philosophia perennis*.[17] In a word, neo-Scholastic philosophy would accommodate the old Scholastic system to the thought of our own day by living contact with the natural sciences and the contemporary philosophies, believing firmly that, having thus organically incorporated the findings of modern science and speculation, wedded happily *nova et vetera*, new truths to old, adapted those medieval principles to our own present needs, a comparison of its own solution with those of other contemporary philosophies would show that its conception of the world and of life is such that it cannot but interest every loyal and unprejudiced mind; moreover, that, if we could only bring home these facts sufficiently to the sincere inquiring minds of our day, this rejuvenated and completed Scholastic synthesis would once more bid fair to win

[16] Cf. Card. Mercier, *A Manual of Modern Schol. Philosophy*, Vol. I, pp. 30-31.

[17] Cf. DeWulf, *The Cath. Encyclopedia*, Vol. X, p. 746.

back and hold that hegemony of thought which was its glory in the Middle Ages.

Already these hopes have been partially realized. Neo-Scholasticism has become the philosophy of modern Catholic thought, and compelled attention outside of Catholic circles. Among non-Catholics many leaders of thought, e. g. Boutroux, Paulsen, Eucken, Seeberg, have frankly acknowledged that its methods and doctrines deserve to be examined anew and that it will have to be reckoned with in the future. Eucken calls it the coming rival of Kantism and characterizes the conflict between the two as a " clash of two worlds ".[18]

Thus far, for obvious reasons, neo-Scholastic revival has been practically identical with neo-Thomistic revival. But, as we saw above, the synthesis of St. Thomas, masterful as it is, was not the only legitimate synthesis of thirteenth-century thought. Like all fertile periods in human thought, this century was rich in men of genius. If we wish therefore to have anything like a complete look into that busy mental world which, as scholars come to realize more and more, was by no means a dark age, but an enlightened age of great intellectual activity and of vast creative enterprise in the world of speculation, then we must give due attention also to the other schools. DeWulf himself protests against the attempt to identify neo-Scholasticism exclusively with neo-Thomism: " Thomism is too narrow a term; the system is too large and comprehensive to be expressed by the name of any single exponent." [19] And though in his *History of Medieval Philosophy* he sets forth the common Scholastic system in conjunction with his exposition of St. Thomas's own personal teaching, he expressly states that it is for didactic reasons, " and not as giving him any undue monopoly of philosophical genius or knowledge ".[20]

Again, no man of broad culture and tolerant mind will contend that it is given to one single individual, however gifted we may conceive him to have been, to see all truth in the clearest manner and to find the happiest formula for every aspect of it. And admittedly the thirteenth century was an age of great men, of great individual constructive thinkers. These

[18] Cf. *Scholasticism Old and New*, DeWulf-Coffey. p. 261.
[19] *Cath. Encyclopedia*, Vol. X, p. 746.
[20] Op. cit., p. 298.

men also had their visions of truth, their intuitions of genius, each according to his predominant bent and temperament. St. Thomas, who himself broke with many a tradition of earlier Scholasticism, and who, though bold and thorough in his advocacy of his new theories, was at the same time moderate and tolerant even in the midst of heated controversy,[21] would, we are sure, be the last to deny the just claims urged in behalf of other thinkers.

Now of all the great thinkers of the thirteenth century none approaches nearer in mental temperament to the modern mind, to the empiric mentality of our age, than the " critical " Scotus, whose much misunderstood and much maligned " formalism " or " formal realism ", which is said to make and mar his system, is naught else than the fact that Scotus was powerfully impressed by the objective, real moments of problems. Because of this realistic temperament of his mind all problems revealed themselves to his penetrating vision primarily under their objective aspects, whereas the intellectualistic Thomas saw and felt the same problems under their subjective aspects and so formulated them in the terms of their subjective elements or factors.

This is also the reason why Scotus gives us a more genetic account of knowledge as a natural process. Thomas treats it more from the speculative point of view. Thus, for instance, Thomas tells us that the intellect knows directly only the universal, and Scotus answers that the intellect's direct knowledge of the individual must precede that of the universal if it is to abstract its universal from the concrete individual.[22] In general, this real point of view gives to the views of Scotus everywhere a more psychological coloring.

We have here the real key to the understanding of the philosophical personality of Scotus and of its relation to that of Thomas. For in the last analysis it is again this same ultimate subtle difference in temperament or mental attitude that is accountable for the intellectualism of Thomas with its primacy of the intellect in psychology and ethics and for the voluntarism of Scotus with its insistence upon the fundamental rôle

[21] DeWulf. op. cit., p. 345.

[22] Cf. Oxon I, d. 3, qu. 2, n. 24.

played by the will, just as centuries before it had caused Greek thought to make knowledge, contemplation, rational intuition, reason higher than the will, and Roman thought to emphasize the real, practical side in its appreciation of things. If we may use the expression, we would say that Thomas possesses the Greek cast of mind and Scotus the Roman cast of mind, and so, to mention but one instance, Thomas makes eternal happiness consist in the vision of God, whereas Scotus puts it into a state of the will, love, as superior to contemplation.

These characteristics, then, make Scotus stand nearer to the modern mind with its realistic, practical tendencies than any other medieval thinker, besides revealing a wealth of new aspects of truth and new horizons not contained in the philosophy of Thomas. All of which means that modern seekers after truth might be led to the great temple of Scholastic thought to worship there in sincere conviction through the vestibule of Scotistic formulas, who, but for that kinship of temperament and of viewing things, would never have found their way into that temple.

We have limited ourselves on purpose to philosophical considerations; else we might have shown the same characteristic difference in turn of mind, in Scotus the theologian, and spoken of his lasting contributions to theology.[23] Thus the theoretical difficulties of the relation between the dogmas of Original Sin and the Immaculate Conception, which puzzled St. Thomas, were solved by Scotus by his practical pre-redemption theory (" redemptio anticipata praevisis meritis "), and his distinction of nature and time. By nature Mary was a daughter of Adam and a child of sin prior to being sanctified; but in the order of time her soul was created and sanctified in the same instant and was thus preserved from all stain of sin. Again, St. Thomas makes mortal sin, as an offence against God, intrinsically and simply infinite; whereas Scotus, having regard for its human side, makes it only extrinsically infinite. And Christ need not have become man in order to redeem us; consequently, that He nevertheless did so proves all the more His great love for us. In his Christology in general St. Thomas stresses the divine element, and Scotus brings also that human element

[23] Concerning these contributions see P. Minges, *Cath. Encyclopedia*, XIII, 610-613.

nearer to us which the Church herself has brought so near to us in her devotion to the Sacred Heart.[24]

To the mind of the cautious and hesitant reader the thought might suggest itself: "What about these neo-Scotistic tendencies in the face of the recent strong official recommendations of St. Thomas?" Well, if we wish to convince ourselves of how utterly unfounded the accusations of non-Catholic writers are that during the Middle Ages there existed no true liberty of thought, the Church dogmatizing even in matters of pure philosophy and prescribing one orthodox form for all, if we desire to realize the sacred esteem in which the Church held human liberty in all matters of pure speculation and the vast liberty of opinion she actually sanctioned, knowing well that, owing to the limitations of individual human intuition, genuine rivalry is a healthy sign of mental life and the means of advancing the cause of truth, then we can do so in no better way than by a look into the works of Scotus. The last of the great masters of the thirteenth century, he is by his historical position the witness to this liberty. Coming after so many men of intellectual power and being himself gifted with remarkable keenness of mind, he in his turn discusses all their theories. Owing to his custom of introducing the various opinions by making the opponents dispute among themselves and then giving his own

[24] Cf. P. Minges, *Franziskanische Studien*, 1914, p. 163.

It is to be regretted that the Patres Editores of Quaracchi, after finishing their monumental work on St. Bonaventure, next took up the editing of Alexander of Hales. For one of the main reasons deterring scholars from occupying themselves more with Scotus is to be found in the unwieldy tomes through which alone he is at present accessible, namely the non-critical reprint by Vivès at Paris in 1891 of Fr. Luke Wadding's edition of Scotus (Lyons, 1639). From the point of view of the neo-Scotistic movement, the great desideratum is a critical edition of Scotus similar to those of St. Thomas and St. Bonaventure whose modern typographical arrangements and copious editorial notes and indices make the minds of these two great doctors easy of access. In the meantime, valuable subsidiary research work might be done by the compilation of complete and accurate classified repertories of all the passages found in Scotus on given subjects, e. g. his voluntarism, his theory of knowledge, or his ethical theories, his views on psychological problems, matter and form, the principle of individuation, and other points of his doctrine. By considerably facilitating the fatiguing labor and toil involved in such research work they would offer inducements to scholars to become interested in Scotistic problems, for it is not always an easy task, as Fr. Minges observes, to thread one's way through the works of Scotus. His real teaching is not always stated where one would naturally look for it; all taken up with the review and exposition of the opinions of others, he sometimes forgets to set down his own opinion, which must therefore be sought elsewhere in various incidental remarks or in the presuppositions which serve as a basis for the treatment of other problems.

view in the end, he permits us to assist at the interesting spectacle of these medieval tournaments, and thus to see for ourselves the true spirit of liberty and tolerance which characterized the discussions and the mental atmosphere of that day. Has the mind of the Church changed in this matter? In Scotus's own case we have a positive instance of her solicitude for this liberty of thought, when she forbade some of his opponents, who were evidently more zealous than enlightened, to censure any point of his doctrines as heretical.[25] We may here also mention the official approbations of Scotus by Popes Alexander VI, Clement VII, St. Pius V, Clement VIII, Paul V, Urban VIII, Alexander VII, Innocent X, Innocent XI, Innocent XII, Benedict XIV, Pius VII, Pius IX, and Leo XIII. Upon antecedent grounds alone, then, we should be able to form our judgment concerning the thoroughly ecclesiastical spirit of these Scotistic tendencies,[26] even if we had not the express declaration of Pope Pius X in his letter of 11 April, 1904, to the Minister General of the Friars Minor, highly praising and recommending the ardor displayed within the Order in the study of the illustrious masters of the Franciscan School. We mention these facts only because of false impressions abroad in some circles, as if the doctrines of Scotus were to-day merely tolerated by the Church, and as though they represented a less correct form of ecclesiastical spirit and teaching.

St. Thomas and Duns Scotus are by an ample margin the two stars of first magnitude illuminating the medieval philosophical empyrean; but far from believing that the lustre of the one must darken that of the other, we ourselves have always regarded them as two Dioscuri, "divine sons of Zeus," the twin

[25] Cf. Decree of S. Cong. of Inquisition 1620, by express order of Pope Paul V: "Quidquid Scoti esse constaret, intactum, inviolatumque perseveret." At the same time ecclesiastical censors were forbbiden to prohibit the printing of anything "quod certo constaret ex Scoto depromptum esse."

[26] Up to the end of the eighteenth century the Subtle Doctor always had an important following both inside and outside the Order. During the sixteenth and seventeenth centuries we find speciacl Scotist chairs at the various universities, e. g. at Paris, Rome, Padua, Coimbra, Salamanca, Alcala. The Cistercian Caramuel (d. 1682) writes: "Scoti schola numerior est alii simul sumptus". The first half of the nineteenth century beheld an eclipse not only of Scotism but also of Thomism and Scholasticism in general; Semi-Rationalism, Traditionalism, Ontologism, etc. occupied the public Catholic field. It is only since the return to Scholastic thought during the second half of the nineteenth century that we have the present situation and neglect of Scotus.

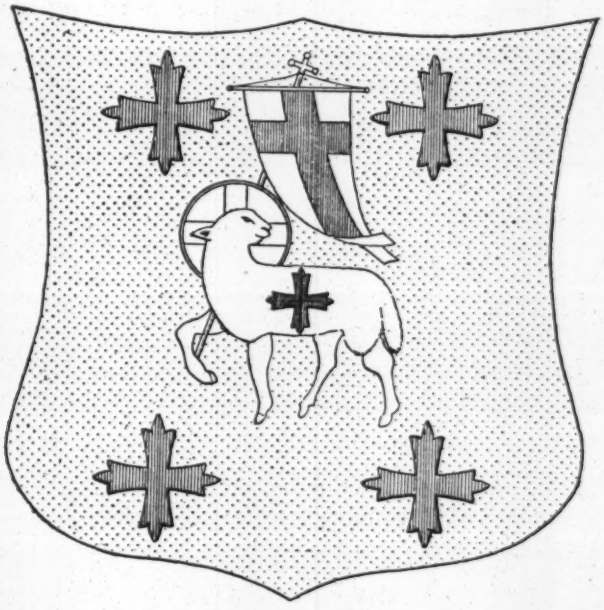
stars which on account of the difference in the angles of their perspective offer the most fruitful parallax to the modern observer desirous of exploring the distant realms of medieval thought.

P. BERARD VOGT, O.F.M.

Croghan, New York.

A SERIES OF ARMS OF OUR BLESSED LADY.

III. The Glorious Mysteries.

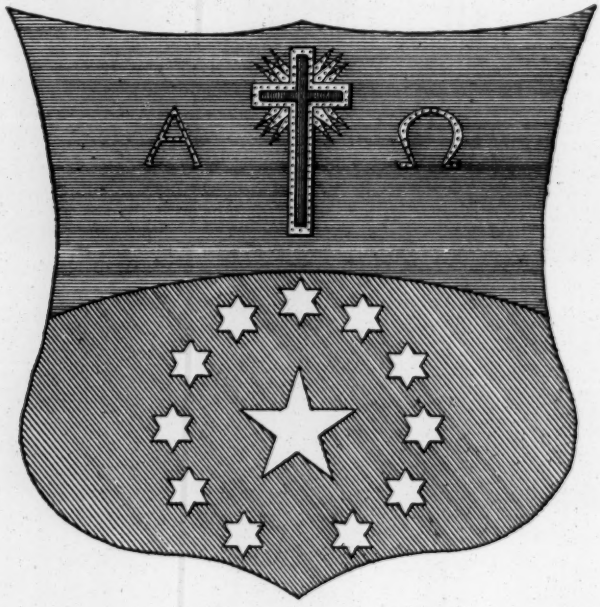


I. RESURRECTIO DOMINI.

I. ***Resurrectio Dni.*** Or, a Paschal Lamb passant, nimbed, and carrying the banner of St. George all proper, between four crosses patonce gules, and charged on the body with another quarterly, of the last, and azure.

For the Five Wounds I have adopted the simple symbolism of the crosses on the altar stone. This arrangment (in saltire, two, one, two) is found also in the Banner of the Five Wounds

and similar examples; the cross patonce I have chosen for its decorative effect. The quartering of the cross for the Fifth Wound is to show the blood and water in contradistinction to the blood alone of the Wounds of the Hands and Feet. This cross also being brought on to the body of the Lamb gives a reference to the Apocalyptic vision of the " Lamb standing as it were slain ", and takes away somewhat of the triteness of the paschal symbol. The blue now taking the place of the black of the previous mysteries, completes the color scheme.

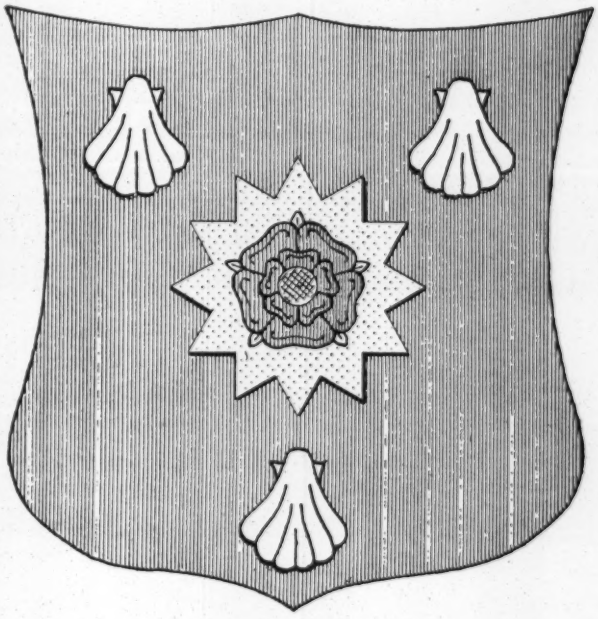


II. ASCENSIO DOMINI.

II. *Ascensio Dni.* Party per fesse embowed azure and vert, in chief a Passion cross rayonnant, or, charged with another plain, couped, gules and between the letters Alpha and Omega, of the third, in base a mullet five-pointed between eleven others six-pointed in wreath, all argent.

Here, by placing the *signum Filii hominis* in the sky I have linked the Ascension with the General Judgment. As the office

of Judge is committed to the Son as Man I have charged the cross with the second smaller one, so that the whole is related to the arms of the Incarnation (Myst. Juc. I) by the substitution of blue for black. By this device both the beginning and the end of the thirty-three years are brought together, as also the beginning and the end of the dispensation of grace. The arched parting line gives a reference to Mount Olivet, and in base are the witnesses of the Ascension, Our Lady and the eleven Apostles.

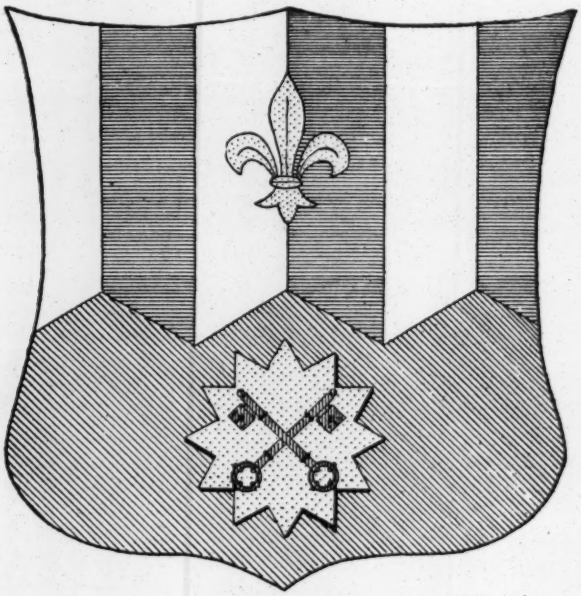


III. PENTECOSTES.

III. *Pentecost.* Gules, on a mullet of twelve points or between three escallops argent a rose of the field, barbed and seeded proper.

I have taken a plain red field as sufficient symbolic expression for the fire, using the Church's method in liturgical colors; a red vestment is of course simply an abstraction of the accident of color. This produces a more dignified design than the introduction of flames. Instead of blazoning twelve stars for the Apostles, I have taken the number twelve together with the

idea of the solidarity of the Apostolic College and combined them, showing a single star of twelve points. On this is the red rose for Mary as *Regina Apostolorum*. This combination gives our Lord's colors, which seems most fitting for the Apostles as His representatives. A rose "barbed and seeded proper" is one with green leaves and yellow centre; this is merely decorative and is inappreciable in a line drawing. The scallop shells are used here for the same purpose as in the arms of St. John (Visitation); but as the Apostles baptize in the threefold Name, they are placed in the Trinitatian position.

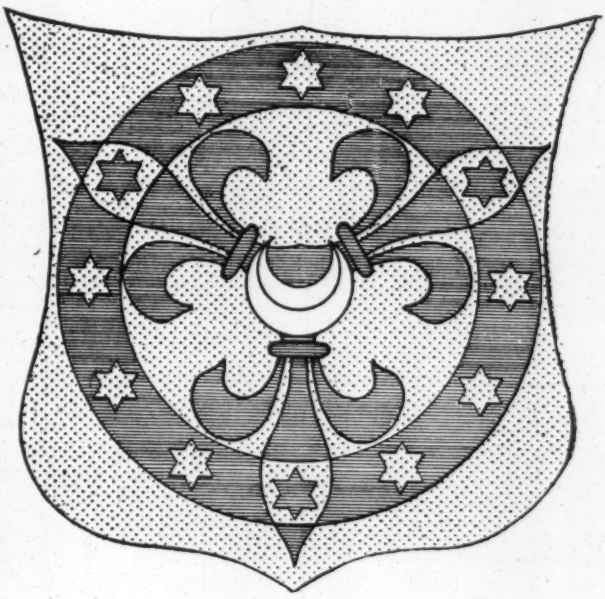


IV. ASSUMPTIO B. M. V.

IV. *Assumptio B. M. V.* Party per fess dancetty in chief paly of six argent and azure, in base vert, in chief a fleur-de-lys or, in base a mullet of twelve points of the last charged with two keys saltire-ways, gules.

The fleur-de-lys has been chosen here because by its upward pointing central blade and outspreading leaves it conveys the

idea of ascension, since one cannot depict an invisible assumption. It is placed on the field of the Perpetual Virginity, whose six vertical divisions harmonize with the mystery and fit into the dancetty line which parts the whole field. This term is applied to a line indented of three points; it has been used previously for the hill country of Palestine. In base is the twelve-pointed mullet of the Apostolic College, gathered together, as St. John Damascene says,[6] to witness the Dormitio:



V. CORONATIO B. M. V.

as their Queen's visible presence is taken away from amongst them, her rose is replaced by the Petrine keys, the sign of unity under one Head.

V. *Coronatio B. M. V.* Or, three fleurs-de-lys conjoined at fess azure surmounted by an annulet charged with twelve mullets six-pointed all counter-colored, at the fess point a crescent argent.

[6] Brev. Rom., 18 August.

The combination of the ring and lilies produces a form closely related to the Holy Trinity symbol in which the three gold pieces produced by the interchanging colors occupy the positions of the Personal cantons. A symbolism of Our Lady crowned by the Three Divine Persons results; and the whole falls upon the gold background, representing her as *amicta sole* (for simplicity of design the mere color of the Sun of Justice is sufficient), while the crescent moon, though in the centre, is really *sub pedibus ejus*, since it is at the foot of each fleur-de-lys. The device of conjoining three things at the centre in this way is seen in the well known case of the "three legs of Man", and also in such *rara heraldica* as tri-corporate fish [7] and even rabbits joined by their ears.[8] The relative position of the moon and lilies illustrates St. Bernard's words upon this mystery,[9] "mulier inter solem et lunam: Maria inter Christum et Ecclesiam constituta". It may be explained that heraldic designs are not drawn upon the shield but are presumed to be solid objects of appreciable thickness fastened to it: here the crescent is most superficial, so that the fleurs-de-lys are actually "inter solem et lunam". The Saint here speaks of the moon as the Church, and in the drawing the symbol occupies the place of the canton of the Unity, which is the most fitting position since the Divine Unity is reflected in the Church.

THOMAS P. BALDWIN.

London, England.

[7] Moule, *Heraldry of Fish.*
[8] Harl. MS 2169. De Walden Library.
[9] Off. Sab. Mense Oct.

Analecta.

SACRA POENITENTIARIA APOSTOLICA.

Sectio de Indulgentiis.

I.

DECLARATIO ET INDULTUM CIRCA MOREM ADDENDI QUAEDAM VERBA SALUTATIONI ANGELICAE IN RECITATIONE SS.MI ROSARII.

In recitatione Ssmi Rosarii, ad faciliorem mysteriorum meditationem, viget in quibusdam regionibus consuetudo addendi cuilibet salutationi angelicae post vocem " Iesu " brevem enunciationem mysterii meditandi, ita ut dicatur, exempli causa: " Benedictus fructus ventris tui Iesus, qui pro nobis sanguinem sudavit ". Attento autem canone 934 § 2 Codicis Iuris Canonici, iuxta quem Indulgentiae alicui orationi adnexae penitus cessant ob quamlibet additionem, detractionem vel interpolationem; a quodam oratore privatim quaesitum fuit: " Utrum praedicta consuetudo servari et *propagari* possit, integris manentibus Indulgentiis Ss. Rosario adnexis ". Et die 27 iulii anno 1920 haec Sacra Poenitentiaria respondit: *Negative.*

Cum autem huiusmodi responsum a praedicto oratore vulgatum fuisset, nonnulli Ordinarii Helveticae et Germanicae Ditionis exposuerunt, consuetudinem praedictam sic invaluisse in suis dioecesibus inde a remota aetate, ut absque scandalo et

perturbatione fidelium submoveri non possit, atque insuper s. m. Pium IX, anno 1859, pro locis ubi mos iam invaluerat, clementer indulsisse ut fideles tali ratione Rosarium recitantes valeant eiusdem Indulgentias lucrari.

Itaque Sacra Poenitentiaria re mature perpensa censuit: (1) declarandum esse, canonem 934 § 2 Codicis Iuris Canonici continere legem generalem, quae indultum pianum nullimode revocat; (2) supplicandum SSmo pro extensione eiusdem indulti, favore omnium qui iuxta praedictum morem in quibuslibet locis SS. Rosarium recitare consueverint.

Facta autem de praemissis relatione SSmo Dno nostro Benedicto div. Prov. Pp. XV ab infrascripto Cardinali Poenitentiario Maiore, in audientia diei 21 huius mensis, Sanctitas Sua enunciatam declarationem approbavit, et indulti extensionem, uti supra, benigne concedere dignata est.

Datum Romae, in Sacra Poenitentiaria, die 22 ianuarii 1921.

O. CARD. GIORGI, *Poenitentiarius Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

II.

DUBIUM CIRCA INDULGENTIAS VULGO "APOSTOLICAS".

Utrum canon 924 § 2 Codicis Juris Canonici, iuxta quem "Indulgentiae coronis aliisve rebus adnexae tunc tantum cessant, cum coronae aliaeve res prorsus desinant esse vel vendantur", abrogaverit Decretum s. m. Alexandri VII, die 6 februarii anno 1657 editum, a singulis Summis Pontificibus initio pontificatus renovatum, et etiam die 5 septembris anno 1914 a Ssmo D. N. Benedicto div. Prov. Pp. XV confirmatum, quo expresse declaratur Indulgentias vulgo "Apostolicas" coronis aliisve rebus sic adnecti ut ne transeant personam illorum, pro quibus huiusmodi res benedictae fuerint, vel illorum, quibus ab istis prima vice fuerint distributae, atque ne pariter hae res commodari vel precario aliis tradi possint Indulgentias communicandi causa?

Sacra Poenitentiaria Apostolica, re mature perpensa, respondendum censuit: *Affirmative.*

Hoc autem responsum ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 4 vertentis februarii eidem

Ssmo D. N. relatum, Sanctitas Sua approbavit, confirmavit atque publici iuris fieri iussit.

Datum Romae, in Sacra Poenitentiaria, die 18 februarii, anno 1921.

O. Card. Giorgi, *Poenitentiarius Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

III.

Dubia circa Indulgentias Festis adnexas quando haec transferuntur.

Attento canone 922 Codicis Iuris Canonici, proposita fuerunt sequentia dubia: " Cum festum, cui adnexa sit aliqua Indulgentia, legitime quidem transfertur, sed ad tempus tantummodo et absque solemnitate ac externa celebratione, quaeritur: 1° utrum Indulgentia cesset vel maneat diei affixa; et quatenus negative ad 1^{am} partem, utrum 2° maneat etiam cum festum transfertur ob occursum feriae VI in Parasceve? "

Sacra Poenitentiaria respondit: Circa 1^{um}, *negative ad 1^{am} partem, affirmative ad 2^{am}.* Circa 2^{um}, *affirmative.*

Facta autem de praemissis relatione Ssmo D. N. Benedicto div. Prov. Pp. XV, ab infrascripto Cardinali Poenitentiario Maiore, in audientia diei 4 huius mensis, Sanctitas Sua enunciata responsa approbavit et publicari iussit.

Datum Romae, in Sacra Poenitentiaria, die 18 februarii, anno 1921.

O. Card. Giorgi, *Poenitentiarius Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Dubia soluta in Plenariis Comitiis Emorum Patrum.

I.

In quibusdam Institutis votorum simplicium vota emittuntur sub hac vel simili conditione apposita: " Donec in Congregatione vivam ", ita ut alumnus, sive sponte discedat sive a Superioribus dimittatur, ipso facto a votis liber evadat. Hinc quaeritur:

1° In hisce Institutis debetne tali professioni praemitti triennium votorum temporaneorum, ad normam can. 574?

2° In dimissione alumnorum, qui similem professionem emiserunt, debentne servari cann. 647-648 de dimissione religiosorum qui vota temporanea emiserunt, vel can. 649 et sequentes de dimissione eorum, qui vota perpetua emiserunt?

Resp.: Ad 1^{um}. Negative.

Ad 2^{um}. Pro iis qui vota iam emiserunt sub hac conditione, serventur canones 646, 647 et 648.

II.

In can. 681 praescribitur ut in dimissione alumnorum Societatum sine votis serventur canones 646-672, qui de dimissione religiosorum agunt. Cum vero hi canones diversa praescribant, pro diversitate casuum votorum temporaneorum aut perpetuorum, quaeritur ad quemnam casum referri debeat praescriptio praedicti can. 681, cum in eo agatur de alumnis qui nulla vota emittunt?

Resp.: Si vinculum quo adstringuntur sodales Societatis sine votis est temporale, serventur canones qui agunt de dimissione religiosorum qui vota temporaria emiserunt; si sit perpetuum, serventur canones de dimissione religiosorum qui vota perpetua nuncuparunt.

III.

Cum in Constitutionibus quarumdam Congregationum Religiosarum iuris pontificii in formula professionis nulla fiat mentio Antistitae, sed tantummodo Episcopi vel eius delegati, quaeritur:

1° An Episcopus vel eius delegatus in casu habendus sit legitimus Superior secundum Constitutiones ad professionem recipiendam, de quo in can. 572, § 1, n. 6.

2° An lege clausurae papalis, e qua in cann. 597-600, comprehendantur etiam moniales, quarum vota, quamvis ex Instituto deberent esse sollemnia, tamen in aliquibus locis, ex praescripto Sedis Apostolicae sunt simplicia.

Resp.: Ad 1^{um}. Affirmative, tamquam habens legitimum mandatum.

Ad 2^{um}. Negative, ratione indulti apostolici adhuc in vigore manentis.

IV.

Utrum ad normam can. 1045, § 1, clausula "quoties impedimentum detegatur cum iam omnia sunt parata ad nuptias", intelligi debeat strictu sensu, scilicet quod impedimentum antea omnino ignotum fuerit et tunc resciatur, an potius eo sensu quod, quamvis antea cognitum, tunc solum tamen ad notitiam Parochi aut Ordinarii sit delatum.

Resp.: Negative ad 1^{am} partem, affirmative at 2^{am}.

Romae, 1 martii 1921.

PETRUS CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

S. CONGREGATIO DE PROPAGANDA FIDE.

I.

DECRETUM: DEFINITIVA ADPROBATIO CONCEDITUR CONSTITUTIONIBUS SODALITII S. PETRI CLAVER PRO MISSIONIBUS AFRICAE.

Cum religiosa piarum mulierum Sodalitas a S. Petro Claver, non multo antehac pio consilio fundata ad Africae missionum subsidium, feliciter adolevisset uberesque salutis fructus protulisset, digna iam fuit habita ut tum Instituti sui tum suarum Constitutionum definitivam adprobationem a Sancta Sede anno 1910 consequeretur.

Nuper vero, Canonici Iuris Codice promulgato, opportunum visum est Constitutiones praedictas ad eiusdem Codicis normam, ubi oportebat, aptius accommodare atque perficere.

Itaque Emi Patres huius Sacri Consilii Christiano Nomini Propagando, in plenariis comitiis diei 29 mensis novembris nuper elapsi, eisdem Constitutionibus in examen revocatis, eas cum opportunis modificationibus prouti in adnexo exemplari exhibentur, ratas esse atque adprobare censuerunt.

Quam Emorum Patrum sententiam SSmo D. N. Benedicto Div. Prov. PP. XV ab infrascripto eiusdem S. C. Secretario relatam, eadem Sanctitas Sua confirmare dignata est ac praesens Decretum ea super re dari iussit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die 18 decembris 1920.

G. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

II.

DECRETUM: R. P. D. THOMAS O'DOHERTY, EPISCOPUS CLONFERTENSIS, NOMINATUR PRAESES PRO HIBERNIA PIAE UNIONIS CLERI A MISSIONIBUS.

Insulae sanctorum, cuius fervens dilatandae inter ethnicos fidei studium, iugi missionariorum suorum frequentia atque actuositate est per saecula manifestatum, nova laus in operibus Missionum certe quidem adveniet quum felicia exordia, quae nunc habentur, Piae Unionis Cleri a Missionibus, suum de quo nunc spem optimam faciunt progressum atque incrementum plene attingent.

Ut igitur quam citissime finem suum eadem Unio in nobilissima Hibernica gente consequatur, optimum visum est absque ulteriori mora eidem quoque, quemadmodum pro aliis ceterorum populorum Unionibus est factum, Praesidem praeficere generalem pro illa regione ut eius cura ibidem Pia Consociatio, iuxta securam spem, quam primum vigeat atque floreat.

Ad id muneris autem eligendum infrascriptus S. C. de Propaganda Fide Cardinalis Praefectus censuit Revmum P. D. Thomam O'Doherty, Episcopum Clonfertensem, quem praeclarae animi dotes prudensque consilium ad id apprime commendant; ipsaque nominatio, per praesens Decretum, vigore facultatum a Summo Pontifice huic S. Consilio concessarum, decernitur atque constituitur.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die 18 ianuarii 1921.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

SACRA CONGREGATIO RITUUM.

INSTRUCTIO PRO SACERDOTE CAECUTIENTE CIRCA MISSARUM CELEBRATIONEM EIDEM EX INDULTO APOSTOLICO CONCESSAM.

I. PRAENOTANDA.

1. Sacerdos caecutiens seu tali visivae potentiae debilitate, sive accidentaliter sive habitualiter, laborans, ut legere possit

non nisi typos valde crassos, a Summo Pontifice seu Sacra Rituum Congregatione, nisi Episcopus Apostolica facultate fuerit munitus, dispensationem obtinere potest celebrandi, iuxta normas inferius accuratius exponendas, aut Missam votivam de beata Maria Virgine aut Missam, quam vocant, quotidianam Defunctorum.

2. Conditiones vero in huiusmodi privilegii instrumento appositae, non sunt merae ritualitatis et styli, sed obligatoriae in conscientia.

3. Si in privilegio dicatur: *Dummodo Orator non sit omnino caecus* et interea plane caecus evadat, tunc a celebrando Missam abstinere debet, donec novum indultum impetraverit; eoque obtento, sub gravi tenetur assistentia uti alterius sacerdotis, quamvis forte haec obligatio in indulto non expresse fuerit apposita.

2. REGULAE CIRCA MISSAM VOTIVAM DE BEATA MARIA VIRGINE.

I. *Quae Missa votiva de beata Maria Virgine sit dicenda.*

1. Caecutiens dispensatus dicat Missam inter votivas de beata Maria Virgine assignatas *quintam,* quovis anni tempore.

2. Si vero tantae adhuc est potentiae visivae ut legere possit etiam alias quatuor Missas votivas de beata Maria Virgine in Missali caecutientium pro diversitate Temporum exstantes, facultas ei sit easdem celebrare iuxta temporum diversitatem.

II. *Quando Missa votiva de beata Maria Virgine sit dicenda.*

1. Missa votiva de beata Maria Virgine dici *potest* quovis anni tempore; dici vero *debet* omnibus et singulis diebus, in quibus non permittantur Missae quotidianae Defunctorum iuxta Calendarium Ecclesiae in qua Sacerdos caecutiens celebrat; salvis tamen privilegiis ulterioribus circa Missas Defunctorum infra num. 3 expositis.

2. In triduo sacro Maioris Hebdomadae Sacerdos caecutiens omnino a celebrando abstinebit.

3. In Festo Nativitatis Domini tres dicere potest Missas.

III. *Quo ritu sit celebranda.*

1. Si Missa votiva de beata Maria Virgine celebretur pro re gravi et publica simul causa, a Sacerdote caecutiente semper dicuntur unica *Oratio, Gloria in excelsis, Credo, Praefatio* in

tono solemni, *Ite Missa est*, et ultimum Evangelium S. Joannis *In principio*, etsi a Sacerdotibus non privilegiatis facienda esset illa die commemoratio, vel dicenda Collecta ab Ordinario imperata, vel dicendum in fine Evangelium Officii commemorati, iuxta Rubricas.

2. In omnibus aliis casibus:

(*a*) dicitur *Gloria in excelsis:*

I. Quandocumque dicendum est in Missa diei currentis, iuxta Calendarium Ecclesiae in qua Missa celebratur;

II. In iubilaeo propriae ordinationis sacerdotalis;

III. Infra Octavas, etiam simplices, beatae Mariae Virginis, iuxta Calendarium Ecclesiae in qua Missa celebratur;

IV. In sabbato.

(*b*) Orationes quod attinet, haec observanda sunt:

I. Secunda et tertia Oratio non adduntur, quandocumque Orationes de Tempore excluduntur a ritu Missae diei currentis, iuxta Calendarium Ecclesiae in qua Missa celebratur;

II. Secus tres dicantur Orationes, et quidem secunda de Spiritu Sancto, tertia contra persecutores Ecclesiae vel pro Papa.

(*c*) *Credo* dicitur:

I. Quandocumque dicendum est in Missa diei occurentis, iuxta Calendarium Ecclesiae in qua Missa celebratur;

II. In iubilaeo propriae ordinationis sacerdotalis.

(*d*) In Praefatione dicitur *et te in veneratione*, praeterquam in Festis et per Octavas, etiam simplices, beatae Mariae Virg., in quibus Praefatio dicitur perinde ac si Missa de Festo vel de Octava celebraretur.

(*e*) Ultimum Evangelium semper est S. Joannis *In principio.*

(*f*) In Oratoriis privatis, Calendarium proprium Celebrantis tenet locum Calendarii Ecclesiae in qua Missa celebratur; idque etiam circa Missam Defunctorum servabitur.

3. RUBRICAE CIRCA MISSAM DEFUNCTORUM.

1. Loco Missae votivae de beata Maria Virgine Sacerdos caecutiens celebrare potest Missam quotidianam Defunctorum, cum vel sine cantu, ad normam Rubricarum de Missis Defunctorum, iuxta Calendarium Ecclesiae in qua celebrat.

2. Hanc Missam celebrat etiam (et quidem ter si placuerit) in Commemoratione Omnium Fidelium Defunctorum, in qua tamen unam tantum Orationem dicet, nempe *Fidelium;* servata (si bis vel ter hac die celebret) Constitutione Benedicti Papae XV *Incruentum Altaris sacrificium*, cuius vigore unam tantummodo Missam cuicumque maluerit applicare et pro ea stipem percipere valeat: alias vero Missas, nulla stipe percepta, pro omnibus fidelibus defunctis et ad mentem Summi Pontificis, prout ceteri Sacerdotes, applicet.

3. Unica Oratio in hac Missa dicitur, quandocumque haec Missa quotidiana locum teneat Missae in qua unica tantum Oratio, iuxta Rubricas, dici debeat. Secus tres saltem Orationes dicantur: prima tamen et secunda Oratio variari poterunt, iuxta peculiarem intentionem et applicationem Missae.

4. Ad Sequentiam *Dies irae* Sacerdos caecutiens numquam tenetur. Attamen si Missam cantet, licet ipse Sequentiam non legat, Chorus eam cantare non omittat.

ROMANA.

Sanctissimus Dominus noster Benedictus Papa XV suprascriptam Instructionem ad sacrosanctum Missae sacrificium celebrandum a Sacerdotibus caecutientibus, qui Apostolicum Indultum in casu obtinuerint, ab infrascripto Cardinali sacrae Rituum Congregationi Praefecto relatam, approbavit. Contrariis non obstantibus quibuscumque.

Die 12 ianuarii 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

S. PENITENTIARY APOSTOLIC: 1. announces that, in reciting the Rosary, the rule is not to add, after the word "Jesus" in the Hail Mary, a clause calling to mind the particular mystery on which the company is meditating; but where the contrary custom obtains, as in Switzerland and Germany, it may by special indult continue; 2. decides that Canon 924 § 2, relating to the loss of indulgences attached to Rosary beads and other articles of devotion, covers also religious articles blessed with the so-called "Apostolic" indulgences; 3. solves doubts concerning indulgences attached to feasts in the event of the transference of the feasts.

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CODE OF CANON LAW answers various questions having to do with institutes of simple vows, societies without vows, religious congregations, and a matrimonial impediment.

S. CONGREGATION OF PROPAGATION OF THE FAITH: 1. gives decree of definitive approval of the constitutions of the Sodality of St. Peter Claver for Foreign Missions; 2. names the Right Rev. Thomas O'Doherty, Bishop of Clonfert, president for Ireland of the Pious Union of Missionary Priests.

S. CONGREGATION OF RITES gives instructions regarding the celebration of Mass, for priests who cannot read or who can read only very large type.

A COURSE OF DOCTRINAL INSTRUCTIONS.

We have elsewhere directed attention to the publication of the first volume of *A Parochial Course of Doctrinal Instructions* prepared under the direction of Monsignor Joseph H. McMahon, by authority of the Archbishop of New York for the priests of the archdiocese. Apart from being a complete re-

pertory in which every class of preachers may find material for their sermons and guidance how to use the same, the publication inaugurates a new era of parochial activity which promises to contribute largely to the consolidation of the Catholic religion in the New World. European interpreters of religious activity, like the Holy See, have expressed admiration for the rapid and flourishing advance of the Church in America. They have appraised our church buildings, our seminaries, our university and our schools. They marvel at the generosity of American Catholics, developed under a system of pastoral democracy that recalled the days of religious freedom when the Benedictine monks could preach the Gospel which popularized Christian civilization and proclaimed "Peace" between Frank and Saxon, making the Celt a welcome guest in the Teuton's home.

All this evidence of Catholic vitality in the United States is the outcome of the faith brought by the emigrant who, prospering under the banner of true liberty, rejoiced to foster the seed of his native religion into foliage and rich fruit, freely to be dispensed because it had been freely given to him. France, Germany, and above all Ireland planted, after plowing in the sweat of their peoples' brow, Catholic traditions and customs where the light of God's sun and the dews of heaven were sure to give fostering moisture and warmth. The poor digger of the soil, the hewer of wood and the drawer of water became rich under the blessings which softened the curse of sin committed in Paradise, and man, by fulfilling the injunction to labor in the sweat of his brow, regained some of its first blessings.

Nevertheless, within these prosperous conditions admired by our brethren abroad, there lurks a hidden danger. It is a commonplace of daily experience in America that the thrifty father accumulates for his children a corruption fund which makes them spendthrifts and sows tares of vice where the parent had planted virtue. Against this danger there is but one remedy—an intelligent appreciation of the value of religion in daily life. This intelligent estimate is to be brought about by thoroughly systematic instruction in the fundamental principles of the Catholic faith, and by a proper presentation of the facts that illustrate these principles. Here not only

teaching and the atmosphere of the parochial school, and later on regular catechetical instruction for the young during the years of adolescence, but also a systematic and attractive form of pulpit oratory at the Masses on Sundays and holidays is of paramount importance.

Hitherto the efforts to place the Church services on an honorable basis by building and adorning the material house of worship have absorbed the activity of pastors and their coadjutors in the sacred ministry; and the effort has met on all sides with generous response. But with it has been created a habit akin to that of the "money-changers" whom our Lord whipped out of the temple. In many places it has become a disgrace which not only lessens the spirit of devotion and forces the preaching of God's word into a place of secondary importance in the activity of priests, but also tends to drive people, who are to be drawn closer to the Church, from it. One not deaf to public opinion hears occasionally protests and appeals from laymen who are anxious to protect the faith of their children and friends, especially converts, from the ruthless irreverence that proceeds from the sanctuary, the jingling of the money-basket at the door of the church, and often during the most sacred moments of the Holy Sacrifice. Such complaints are usually interpreted as the outpourings of malcontents or lukewarm Catholics. But the scandal exists undoubtedly, and among the new generation we find the faith less strong than that of their parents who had tasted the blood of martyrs. There is a weakening of reverence for religion and a growing disregard for holy things, which ends often in infidelity and hatred of the Catholic priesthood.

These conditions call for definite methods of promoting zeal for the Catholic cause. They consist chiefly in continuous, careful, attractive preaching, seconded by systematic and well supervised catechetical instruction. Happily the means to this end are coming to us in the spontaneous labors of such teachers as Dr. MacEachen, and such preachers as Fathers Callan and McHugh. The latter follow a program which, having been prepared by a Commission "de Cultu Divino" for the approaching Synod of New York, offers a well thought out course of homiletic and catechetical instruction. The chief organizer of this program, as we learn, is Monsignor McMahon of the

Church of Our Lady of Lourdes, long now regarded as a model parish not only for its thoroughly organized methods of religious worship and pastoral care for all classes of the community, but for the attractiveness which its services take on under the reverent care of its priests and the preaching heard from its pulpit.

Whilst, as Monsignor McMahon writes in his Foreword, the proposed course may not satisfy every pastoral requirement, it will be found to be comprehensive in matter, precise in expression, accurate in statement, concise in argument and attractive in its presentation. Sufficiently suggestive to allow the utilization of one's own reading and personal experience, it can offer an outline ample enough to serve as a complete instruction, without however preventing a fuller development at pleasure or an expansion into a well-considered sermon. It has likewise the advantage of having been compiled with due regard for the busy life of the average priest engaged in our parochial ministry.

The series here proposed covers two years. One treats exclusively of dogmatic topics; the other covers doctrinal instructions on moral subjects. The matter is printed in four volumes, of which the first has already appeared, reaching down to the sixth Sunday after Easter, in the Dogmatic Series. The remaining volumes are to follow very soon. The whole is based on the Catechism of the Council of Trent for Pastors, the text of which is given in a new translation suited to the requirements of our modern speech and thought.

Of course the program presented is intended for use by the parochial clergy in a large diocese, and becomes obligatory in the measure in which supervision is possible under such circumstances. But the plan is flexible enough to allow adaptation to almost any condition of parochial service, and the material with its ample reference to sources makes the series of practical use to priests and preachers throughout the country. If it were adopted, under episcopal direction, it would soon dispel the intellectual indifference among a large class of Catholics who go to church and frequent the sacraments but who are incapable of either defending their religion against popular attacks, or of illustrating its power of truth and beauty so as to make it respected among those outside the Church.

PAROCHIAL MISSIONS.

In the present turmoil of revolutionary internationalism and its attendant tumble of virtuous susceptibility, wicked men and women have become bold and brazen in venting their views in defiance of the laws of God, "foaming out their own confusion" (St. Jude 1 : 13). Vice has left its hiding place and stalks along the street and stage. It froths its treason and filth in unsavory articles and lewd illustrations. Law is being supplanted by licentiousness. Policy has usurped the throne of principle. Expediency encroaches upon the Ten Commandments of God. Modesty is vexed. The very cloak of shame is replaced by the flashy dress of alluring passions. A veritable crime wave, born of a raging sea of sins, is heaving high, dashing against home and State and Church, breaking asunder the bonds of family life, causing wreck and ruin, infesting the land with the germs of physical, mental, and moral suicide. It threatens to inundate the entire country. To close our eyes to this impending evil will mean to court disaster. Souls are intrusted to us. We must protect them. God will demand of us the souls for which He shed His Precious Blood. To raise the voice of lamentation will not save the situation. It is our sacred duty to counteract the evil agencies of the day, to stem the tide of sin and to break the waves of wickedness.

The powerful rampart to break the raging crime wave and to halt its course, is a good rousing Catholic Mission. Sixteen years in the mission field have convinced me of the fact that missions are necessary and most salutary. Solicitous for the salvation of immortal souls and for the welfare of society, the Catholic Church legislates in behalf of missions. We read in Canon Law: "Ordinarii advigilent ut, saltem decimo quoque anno, sacram, quam vocant, missionem, ad gregem sibi commissum habendam parochi curent" (Can. 1349, 1). "Parochus, etiam religiosus, in his missionibus instituendis mandatis Ordinarii loci stare debet" (Can. 1349, 2). "Let the Ordinaries attend to it that at least once in ten years the pastors procure what is called a holy mission for the flock entrusted to their care. The pastor, religious also, must heed the orders of the local Ordinary in holding these missions."

In order to facilitate the arduous work of the missionary our Bishops, as a rule, grant him extraordinary faculties. In

this they follow the spirit of the Catholic Church. In Canon 899, No. 3, we read: "Ipso jure a casibus, quos quoque modo sibi Ordinarii reservaverint, absolvere possunt singuli missionarii quo tempore missiones ad populum haberi contingat." By the very right of Canon Law all missionaries, during the time whilst missions happen to be given to the people, can absolve from cases which the Ordinary may have reserved in whatsoever manner."

A Catholic Mission to the people is a potent factor in the hands of God to quicken the three theological virtues and the fervor and piety in the practice of holy religion. The Word of God and His stirring grace are doing the work. For several consecutive days the Word of God is announced in a systematic manner with such forceful daring and dash as to make a penetrating impression upon the audience. Gradually the mind disentangles itself from the snares of earthly cares, and feasts upon the supernatural. The mission enlightens the mind to see its supernatural destiny, and it strengthens the will to employ the necessary means to reach this exalted aim. Additional virtue is given to the good and faithful; courage and adequate energy to the faint-hearted; enthusiasm banishes religious indifferentism; several of the lost sheep are returned to the fold and many a well-meaning heretic receives the grace of conversion to the Catholic Church by means of a Catholic Mission.

Every Catholic missionary who has been in the field for a few years is able to recount a number of wonderful conversions and miraculous interventions whereby Almighty God supported his work. He is convinced of the fact that God is more merciful than the most merciful human being, that God is infinitely merciful to the repentant sinners. By means of Catholic Missions God teaches man to walk before Him and to strive to be perfect; He impresses upon him the duty to respect and love his neighbor; to forgive his enemy; to uproot rancor; to shun the wilful proximate occasion to mortal sin; to pray for help in temptation; to repair scandal; to restore ill-gotten goods to the rightful owner, if possible; to love and venerate the Blessed Virgin; to call upon the saints for help; to love to commune with God and to frequent the Sacraments. Bad and doubtful confessions are rectified by a sincere general confes-

sion; the false shame of the past to hide the sins is conquered by the special grace of the mission. Mixed courtship is broken up; wild and sinful marriages are revalidated. Vocations to a nobler state of life are heeded and begin to supply candidates for the holy priesthood and for the religious state of life. New life is given to parochial societies and a more fervent coöperation with their respective pastor is the result of a good rousing Catholic Mission.

No wonder that the great Prophet exclaims: "How beautiful upon the mountain are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!" (Is. 52: 7).

VIGILIUS H. KRULL, C.PP.S.

MARYKNOLL MISSION LETTERS. XXIV.

TAIKAU VILLAGE, IN THE YEUNGKONG DISTRICT OF THE AMERICAN CATHOLIC MISSION, CHINA.

Just now we are making a tour of eleven of the chief stations in the northern section. We stopped first at Taikau, the market east of Yeungkong and one day's journey from it.

Last night was heavy and dark, except for the heat lightning. The stillness was broken at first by the mosquitoes who were out for blood. Later, I heard what I thought were thunder-claps, till the chief of police, lying in the next room, yelled the magic word, "Robbers!" and out went the light. Then I sat up.

The shooting began at 11:30 and lasted till one. It started at the other end of the street but soon was too close for meditation. I'm not sure but I said a prayer or two. But the antics of the Chinese dried up my act of contrition. Our chapel here is a regular fortress, solid masonry halfway up the walls, with narrow slits for gun-rests instead of windows. It was formerly the town stronghold and pawnshop. The Chief of Police, instead of going out to organize his men, contented himself with dragging a gun to one of the towers and blazing away at the robbers. It was a Chinese "Bertha", not in range but in length. Imagine a gun seven feet long and needing two men to carry it to the hole in the wall! It was our only

weapon, but luckily the soldiers, wherever they were, had a machine gun and it spit bullets as though they were dirt cheap. The scene was a small-sized Ypres for noise; there were two or three heavier pieces that sounded like cannon, though they may have been firecrackers.

Of course, lying in bed, I could not tell who was winning and I'm ashamed to confess that as a reporter I should be a failure. But then, I'm sure no one else in town knew more than I. At one, we were apparently successful. I could only vouch the bandits did not enter the bedroom, so I was obliged to sleep till dawn for further news. Indeed, the soldiers did the same, which shows the wonderful lack of concern, or perhaps bravery or fear, the Chinese hereabouts possess. No one stirred from behind closed doors till morning.

Then the damage was known. In a Public School nearby, the robbers shot their way through protesting bullets, raided the barred rooms, and took away twenty students and three teachers for ransom. They left behind one bandit dead and several wounded. Rather, they left no one behind, but the trail of blood enabled the soldiers this morning to trace the way to the dead man and to capture one of the wounded. He said the robbers numbered ninety. The schoolhouse was something of a wreck in the morning. Coming in, the robbers had scaled the walls of the yard, but the few who attempted to retreat that way left stains on the rocks. Corraled inside, the bandits escaped by ramming holes through the rear wall.

The pursuit began early in the morning. Here there is no telegraph or telephone, so couriers had to foot it to the neighboring villages and beg the aid of local soldiers. Up to the third day, not a village had responded. Perhaps they argue "Hodie tibi, cras mihi," and need their men for self-protection. The robbers took the road to Pakkwan, which we ourselves must take to-morrow. They have a handicap on us, however, and we are not likely to decrease it.

Later, one hundred soldiers from Pakkwan took up the pursuit. They impressed a guide from the village farmers. By a natural mistake, perhaps, he led them the wrong route. At any rate, in disgust they shot him for it! When even the farmers rarely visit a neighboring village and often dispute among themselves about the nameless paths, it seems rather a severe

punishment for the poor guide. Such highhanded treatment makes the soldier an unwelcome visitor in every village. It is no wonder that the career of arms is considered the least noble in China.

I had to smile this morning during Mass at the Memento for the Living. In the chapel were all "greenhorns," and the novice at prayer in China is a "scream." In Ireland he would be arrested for disturbing His Royal Nibs's peace, but we have no inane fanatics over here, and as everyone yells his loudest he has no grounds for complaint against the man at his own eardrum. Listening to the agony, I asked myself: "I wonder are these really praying?" And then came the words of the Canon: ". . . and those here present, whose faith Thou knowest, and their piety". Surely it behooves none of us to pry into another's faith, and I think before God many of our awkward rough Chinese have the clear faith that comes to the simple-hearted and sometimes escapes the more learned. Not that all are shining lights here; far from it. Our last year's daily grind in practical religion has weeded the ranks of applicants; and, of the remainder, most of them do not show the early signs of extraordinary piety exhibited by a few of the saints. Their canonization may come only with martyrdom.

In disgust at our slowness at putting a school here, the Christians of this section hired a man to teach their children the catechism. It is a fairly hard struggle for them, but it is such a good training in sacrifices that we let them keep it up. However, we shall help them a bit by a bonus of $25 a year. There are only six Christians, and as they must foot our bill on each visit we make them, the tax on each is fairly heavy.

But to come to more chatty stuff. I do not think I ever described exactly what we do on these visits to the stations. The Christians scattered in the adjoining villages come to meet us at these places. I've talked distances and scenery galore, so we will start at the moment of arrival.

If the Christians expect us there are usually a dozen or so on the lookout, and, as soon as we come in view, off goes a bunch of firecrackers. It takes the place of cheering, over here.

Grown folks and youngsters solemnly stand watching a string of bursting crackers. Actions speak louder than words; indeed the noise makes us resort to pantomime to show our pleasure, while we dodge the exploded odds and ends of paper that fly up to greet us.

Then, there is the selection of a bedroom, for it all must be done while there is still a little light. That is a small-sized riot in itself. The Chinese choose for us the best room according to their taste—a windowless, smelly hole; while alongside may be a well-ventilated common room unoccupied. Of course, if we have a little chapel we are right at home, but in the eighteen stations of this section there are only four such treats. Ten men boss the making of the bed, until the "boy" in bewilderment appeals to us to decide its exact location; and another group secretly talk in too loud a tone about the raising of cash to pay for our meals. The Christians are generous in this and rarely fail us, yet not without an occasional awkward moment for a "tight-wad" who forgot to contribute his mite till taxed in public.

The food varies radically in each station. Those on the coast present us with fifty-seven varieties of sea food, lobsters and oysters and shrimps, and other indigestibles, with a meager side-dish of second-grade rice. Ten miles inland we get fresh-water fish or salted sea food and duck eggs. In the interior the fish disappears, or is too well salted; hen's eggs take the place of duck's, and chicken is the constant meat; the rice is a pure white fat kernel and plentiful. If we stop at a town, the chicken stays on the roost; but there is pig or a chunk of beef, with helpings of beans and greens. So, as we zig-zag along our route, the fare is varied enough in its way. Even the quality of the tea curves, and the sugar browns or blanches with commerce.

A few words of greeting with each Christian, and an attempt to remember names, which often fails and sets them all happy save the nameless one; then we shoo them off and finish our Breviary for the evening.

We take advantage of the setting sun to jab our mouths with chopsticks. In the older stations the Christians impressively refrain from looking at us eat, but the wayback villagers enjoy watching the result of their hard-earned cash pawed over by us critical foreigners.

A walk on the village threshing floor outdoors, or within our room, if it is too muddy without, gives the youngsters the Chinese substitute for a circus. They squat around the improvished arena and audibly count our steps or comment on our shoes. The last few minutes of the short tropical twilight is spent with our Rosary; then the signal for the village night prayers is given, which take a good hour if the Christians are raw and just learning to plow through the long prayers. Sometimes a ten minutes' sermonette of congratulations and satisfaction send them off happy to bed, and within another ten minutes we too are listening to the crickets and frogs and mosquitoes and the thousand invisible, fleet-footed insects of the tropics.

It is only eight o'clock but pitch-dark and not a soul abroad; even the dogs are quiet if there is no moon to haunt them with fantastic shadows that find them faithfully alert. Only robbers see the moon in China, or the watchmen in the markets who time the hours with a gong. At midnight the roosters stretch themselves and crow, and the dogs hurry a response, and from then on till dawn sleeping, despite all theories of physiological psychology, is a matter of sheer will power. 'Tis a pity, too, in a way, for the cool breeze springs up just before the dawn. Perhaps it is better so, for you can enjoy the coolness wide awake.

A husky shout for your "boy" who has forgotten to fetch water for you from the river or nearest creek; a moment's "dolling up", hastened by the attempts of misguided natives to break open your door to ask you "Have you eaten?"—the greeting current here that strikes an empty stomach as inane. If the village hasn't turned out in sufficient numbers, you try to make an apology for a meditation, interrupted by each late comer with his solicitude for your hollow inner man. Or you hear some confessions, though these take place usually in the afternoon of the second day.

Fifteen minutes more is spent in finding a nail to hang the altar crucifix, or in sending a man for water—who as often as not returns with a bucketful. Then someone must fetch the mat from your bed as a floor rug, while another lights the candles with matches that dampened overnight. Then several false starts from the prayer leader, who is itching to be off; a

word of counsel to an urchin who threatens to deluge the floor while filling the cruets; a final readjustment of unwieldy legs to accommodate a few more in the already steaming room; and then the Mass begins.

I'm afraid it is almost a parody of some of the Masses in old Ireland as told by Canon Sheehan. The turning at the "Dominus vobiscum" seems providentially arranged for correcting abuses. Someone's baby is being squeezed unmercifully by the heedless throng; some heretics are saying "Have mercy," instead of "Pray for us"; a dispute is taking place too audibly as to whether the "Angelus" or "Regina Coeli" should be said; or a little devil of a toddling urchin has sneaked up with his eye on the bell, or mayhap has already captured it and rung it lustily. The Eastern sense of decorum differs lastly from the rubrics prescribed by Holy Mother the Church, and the solemn moment of the Consecration must often be sadly interrupted to warn a raw newcomer to stop shouting, or to order everyone on his knees. The Communion is prefaced by an explanation in the vernacular—in the style of the Book of Common Prayer—that only those who have duly confessed may come up for Holy Communion, and even then a simple old soul or two must be invited by name to advance or retreat.

(I know these are all trifles, but I'm sure each Maryknoller wants to picture the details of his future life. Those of you who will go to Japan may not have the joys of our simple ways over here. You will miss the roadless mountain passes and the ingenuous characters of our backwoods; instead you will have the cold surroundings of civilization, its trains and trolley cars, and a polite, polished, reserved people; but all of us in China will feel that the thrill of baptizing heathen, or giving a lad his First Holy Communion, and the joys of the spirit, are more than compensation for the rest.)

On our tours the Mass ends slightly differently from at home. The Second Ablution is often with water only, as we must conserve the Mass wine; and as soon as the three Hail Marys are said, the first move is to blow out the candles, for these loosely built rooms soon gutter the wax candles. The sermon must wait till the warm vestments are removed; besides, the Christians have still long prayers to recite.

Then the order from "court" for quiet is heard—first from the priest, then from the catechist. Old Christians take up the refrain to show their importance and familiarity with our customs, and after the twentieth "hush" from everyone to every other one, the priest can be heard. Even then it calls for concentration on his part to forget the constant interruptions, to refrain from a sharp word when someone in the very center of the throng decides to go out, or a dog comes walking in, and, like one of the family, plants himself in front of you and yawns, or a child clothed in Adamic innocence squats beside the dog, or your "boy" with ill-timed industry and noise begins to remove the altar cloths. To the Chinese these are not distractions. I remember once our chief catechist, a venerable old scholar, under the very nose of the preacher, stand up and scratch his spine with a long tobacco pipe introduced at the nape of the neck. They would put it down as petty nervousness if exception were taken to such breaks.

The morning sermon is more personal than the evening one. The latter usually is simply polite words of encouragement; the morning talk, vibrating from an empty stomach, lays down the law in simple words best suited to their grasping. Perhaps a word or two of example may show the depth of the argument used: "You plow the rice fields with a cow. The cow looks down on the earth; you walk along with your face to the sky. Why? Because you have a soul and the cow has not. Your wife also walks along erect, because she too has a soul; yet you do not try to convert her."

Your "boy" does not attend the sermon, perhaps because he has no wife. Indeed, his manner often shows he thinks your remarks never apply to him; he is above such simple twaddle. Hasn't he been to Canton and maybe even seen a bishop? So he improves his time by making your tea. (On this last trip we indulged ourselves by taking some coffee along, and while it lasts it gives Dutch courage to wait till ten o'clock for breakfast.)

Then follows a peaceful morning. The Christians must be about their daily tasks and after the Little Hours you have a whole morning free. Sometimes you can write, if the room has a window, and often you can walk when the paths are dry and

the sun not too bold. Now the morning recess is a delight, for I bring two or three books along.

The afternoon is dedicated to the women's confessions, if any. At five the men drop in again and chat till suppertime. Then night prayers, sermon, and bed complete the day's cycle.

Christianity certainly creates a diversion in these little villages. The visit of the priest is the only break in the hard-worked monotonous lives, and all talk and thoughts for the while are focussed on religion, as on the Mississippi steamboats of Mark Twain's time.

So close is the attention riveted on the priest that confession here resembles the public ceremonies of the early Christians. When ten or more crowd into one tiny room for the sacrament, secrecy is out of the question. Besides, the Chinese do not know the meaning of the word; at least, they do not care. Sometimes, when an old man stumbles a bit over the "Confiteor", someone in the back of the room will prompt him. In the recital of sins, they have been taught to repeat each Commandment first, then enter into particulars about breaking it—and this long recital gives many a kind-hearted listener his chance to put in a word of reminder. For the confessions of women a screen is obligatory, and this is effected by throwing your cassock or a towel over a bamboo tied to the back of your chair.

I wonder whether priests in America experience the real joy we have in baptizing and absolving our people. Each sacrament given seems a startling victory for God in this pagan land. And I think the ache of seeing heathen most of the day long, having a pagan coolie to carry your baggage, a pagan sailor to steer your boat, pagan farmers pass you by with a vacant stare, weighs on your spirit by degrees, and depresses; until the baptism or confession of a Christian is a positive joy, out of proportion—naturally, I mean—to the administration of the sacrament in a Christian atmosphere. Perhaps, too, our Chinese wear a sort of halo in our eyes because of the sacrifices they make to receive the sacraments.

F. X. FORD, A.F.M.

CONDITIONAL BAPTISM TO PATIENTS IN HOSPITALS.

Qu. The following question has been agitating many sisters who have charge of hospitals: "May we baptize conditionally people who are brought in to us in a dying condition?" Many die without regaining consciousness and cannot be asked whether or not they wish to be baptized. Before the publication of the new Code sisters were generally in the habit of baptizing such people; but now they are advised that the Code forbids it. Those who hold this opinion quote Canon 752.

This seems to be contradictory to the opinion as stated in Noldin 72, old edition. The new edition of Noldin does not seem to answer the question precisely (73), unless the answer is that such people are to be left to the mercy of God. We all depend on the mercy of God; but if we get the Sacraments, we have something to recommend us to that mercy.

May we not presume that all people have a desire to do what is necessary to save their souls. We may have only "probabilitatem tenuissimam"; but since the Sacraments are *propter homines,* may we not in such extreme cases take the chance and confer Baptism conditionally?

An affirmative answer will bring joy to many sisters whose hearts have been rent at seeing many die without anything being done for their salvation. If the answer is negative, they must of course bow to the wisdom of Holy Church.

I do not see the urgency of Canon 752. It does not seem to cover the doubt as stated. May I ask you to please state your opinion on this question? CAPELLANUS.

Resp. The Code is not supposed to have altered the fundamental principles of charity and mercy on which the whole sacramental system is based. In regard to the above mentioned cases of persons brought into a Catholic hospital unconscious and in a dying condition the law states, "Quod si baptismum ne petere quidem queat, sed vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione" (Can. 752 n. 2). The condition here laid down, "si aliquo modo probabili intentionem manifestaverit," is therefore to be taken in the widest possible sense compatible with the divine purpose of saving all men and of instituting the sacraments for this end. If we baptize a foundling even in the absence of a "Patrinus" because we may interpret its desire for salvation, and if, as the Roman

Ritual allows, we baptize the insane (Tit. II, c. 3, n. 11), we may do so in the case of those who face death within reach of the Catholic help that can procure such salvation for them. In most cases the very fact of their being brought to a Catholic hospital might indicate a desire which only ignorance of the Catholic truth could frustrate. But even when the patient is by accident, as we call it, brought under such auspices, we may assume that he wants what he most needs to save him from pain eternal; unless indeed he had expressed the contrary intention, which would make the will of a benevolent friend helpless to reach out to him the means of saving grace. Even in such cases the opposition may at times be construed to have been temporary through ignorance. Hence accredited theologians allow the sacrament to be given to half demented persons who at times appear to have resisted rather than favored the reception of baptism. The administration of conditional baptism is therefore not contrary to the Code in cases where the presumption, on general principles of true charity, is in favor of the patient's desire, that is to say when there are no indications to the contrary.

CATHOLICS AS MARRIAGE WITNESSES IN PROTESTANT CHURCHES.

Qu. In the April issue of the REVIEW, under the title "Communicatio in Sacris", the question whether it is permissible under any circumstances for a Catholic to assist as bridesmaid or best man at a marriage performed in a Protestant church, is not answered directly. That answer should in my estimation be an absolute negative. I maintain that the act is a direct *communicatio in divinis haereticorum* which, according to all theologians, is never permissible. That a marriage ceremony performed before a Protestant minister is a religious act is evident from the fact that it is solemnized according to the Protestant ritual. Witnesses are recognized as necessary for the validity of the act. Now whatever is integrally necessary to make the act valid must be a part of the ceremony; and since the cerermony is an heretical act, the participating witness gives his or her tacit approbation to a false sect. Noldin says on this point: "Haereticorum nuptiis in aliquo munere, e. g. testis, interesse, quod ad valorem matrimonii requiritur vel partem

ipsius ritus sacri constituit, illicitum est, quia tacite est approbatio illius sectae." [1]

Resp. The assumption that "the ceremony is an heretical act" had a foundation when and where Noldin first wrote his admirable theology, but it is not generally true to-day of countries like the United States. The average Protestant or non-Catholic looks upon the marriage ceremony as a sacred or formal attestation of a contract, but this does not of necessity involve a profession of any religious faith which either denies or affirms the sacramental character of the act, as was the case in the days of positive Lutheranism. The rite has largely lost among non-Catholics its strictly religious significance. Hence those who act as witnesses are understood to fulfill merely the demands of social propriety or domestic charity. The more recent interpretation, by Catholic theologians, of the old law of forbidden communication "in sacris" accordingly makes exceptions in such cases. As we indicated in our former answer, the matter must be judged by the principle that the forbidden "communicatio in sacris" implies expressed approval of a worship ordained or sanctioned by God. In this light the attitude of so-called Protestants in the United States and countries similarly populated is that the assistance at marriages of bridesmaids, for example, is merely an act of urbanity or friendship for the newly married, and not in any sense a manifestation that the witnesses approve of the heretical worship which the ministering official performs for his congregation on Sundays. "Adstare nuptiarum celebrationi, v. g. tamquam domicella honoraria," aptly writes Marc in his recent interpretation of the Moral Law, "aestimatur plerumque tamquam testificatio obsequii erga sponsos, quin idcirco ritus haeretici probentur." [2]

Indeed the Code is sufficiently explicit in approving this interpretation when, in Canon 1258, speaking of the "communicatio in sacris" with non-Catholics it states: "Passiva seu mere materialis praesentia tolerari potest in acatholicorum funeribus, nuptiis, similibusque sollemniis, dummodo perversionis et scandali periculum absit".

[1] *Theol. Moral.*, vol. II, art. 3, n. 42.
[2] *Inst. Mor.*, vol. I, 433, n. 3.

Assuredly there are cases in which grave doubt may arise whether attendance at such ceremonies in the capacity of public witnesses may or may not be construed as approval of the religious faith of the parties concerned. The outspoken hater of the Catholic faith, known as such in political or social circles, may stigmatize any public association with him on occasions like a marriage ceremony as approval of his attitude. But in such cases the bishop is to decide whether the attendance be unlawful in view of the probable scandal or defection.

A MASS COMPOSED BY ST. HILDEGARDE.

In these days of reviving interest in church music a new Mass or rather a Mass composed seven hundred years ago, but recently adapted with organ accompaniment by the Rev. Ludwig Bonvin, S.J., in modern notation, should attract the special attention not only of choirmasters but of students of musical archeology. The composition is by St. Hildegarde, the Benedictine mystic of the twelfth century whose accomplishments and spiritual insight were a joy and help to St. Bernard. This Mass in its cryptic form of notation was published some years ago in connexion with a biography of the Saint, but it defied the ordinary science of interpretation. Father Bonvin has undertaken the task of making it readable, and, if we accept the judgment of a competent critic, with marked success. It is said that authors who have occupied themselves with a study of the musical compositions of St. Hildegarde lay particular stress upon the beauty of their structure, the expression of a deep feeling and a sentiment which is at once lofty and bold in its modulation. "The sensitive hearer will readily be captivated by the sweet poetical emotion which breathes from this music of the twelfth century, albeit its melodies sometimes approach very closely to the modern." A writer in the *Stimmen aus Maria Laach* speaks of this music as a treasure newly unearthed that deserves to be put to practical use in our day, and especially by religious who would enter into its spirit. The melodies are taken from the famous medieval Codex of St. Hildegarde preserved at Wiesbaden. The work is of interest in any case as pertaining to a most charming and informing portion of mys-

tical hagiography.[1] Perhaps it should be added here that P. Bonvin's interpretation follows the "mensuralist" mode of reading adopted for modern music as distinct from the Solesmes method.

ST. JOSEPH IN THE "DIVINE PRAISES".

Qu. I see by the May number of the REVIEW that the Holy Father has, in response to a request from Bishops and the faithful, permitted the addition of St. Joseph's name to the Divine Praises usually recited after Benediction of the Blessed Sacrament. What is the English form of the invocation?

Resp. After the invocation "Blessed be the name of Mary, Virgin and Mother" the words "Blessed be St. Joseph, her most chaste Spouse" are inserted.

PRIVILEGES GRANTED ORALLY BY THE HOLY FATHER.

Qu. While in Rome some time ago I obtained from the Holy Father the favor of certain privileges among which was the blessing of crucifixes with the indulgences of the Via Crucis, etc. The Vicar General here questions my right to use these faculties because I have no written document to show that I received them. What am I to do? I cannot ask the Holy Father to write me a letter. The Cardinal who procured for me the audience could, of course, confirm the fact of my receiving the privileges, for I had consulted him on the advisability of asking for them. Am I justified in continuing to use the faculties?

Resp. Yes, the faculties obtained orally in a definite way from the Holy See may be used so far as they do not interfere with the rights and privileges of others "in foro externo". In the latter case those who contest their use as an infringement of their exclusive rights have, under authority, the right to demand evidence of there having been legitimately obtained. Proof of such possession would be a statement by the Cardinal, even if he had not been personally present at the audience. Other testimony would have to be from someone who was actually witness of the concession. The Vicar General or the

[1] Mass for Chorus in unison, from melodies composed by St. Hildegarde, with accompaniment by L. Bonvin, S.J. Op. 123. L. Schwann, Düsseldorf, Germany.

Ordinary, unless for special reasons apart from the absence of documentary evidence can not, however, forbid the use of such privileges "in foro conscientiae".[1]

ADVERTISERS AND PURISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

One of your advertisers states very succinctly and truly that "no sacred edifice should be profaned by untrained taste in decoration or by misuse of sacred symbolism". Unfortunately he illustrates his theories of correct church decoration with a cut representing a church which appears to have a shallow sanctuary dominated by a top-heavy reredos containing a painting of the Madonna and at least four statues of the saints in two different sizes. The sanctuary, alas! seems to contain six other statues which are so placed as to ruin any effect that the architect may have desired from the lines of his pillars. The serenity of the sanctuary is still further disturbed by two patchy medallions applied to the stonework. The altar itself is small in size, and flanked by two veiled objects which look like fish standing on their tails. The left aisle evidently has an altar, and the right aisle a Pietà over which a small crucifix stands at the foot of a tall empty cross. The whole scene is illuminated by electroliers of the railway depôt type.

Another advertiser, stating that "Art and Religion" have become "inseparably entwined", offers in illustration a panel which would seem to prove that they sometimes become a bit disentwined.

A third applicant for the "confidence and patronage of the clergy" submits a "cast brass varnished" candlestick which for sheer ugliness would be hard to beat.

I hope, Sir, that you can afford to control the artistic merit of your advertising columns, and to insert this criticism which is actuated by the hope that these pages, which are so much consulted, and which could be so valuable a guide to selection, may become less unworthy of the liturgical ideals maintained in the REVIEW itself.

IVOR DANIEL, O.M.I.

Edmonton, Alta, Canada.

COMMENT.

It would indeed be pleasant to satisfy the hopes of our correspondent, if we could control the tastes as well as the integrity of our advertisers. But the attempt to do so would be

[1] Cf. *Codex Jur. Can.*, 79 and 239, § 1, n. 17.

as futile as the effort of our Bishops to confine the teaching of the Catholic truth to preachers of faultless form and speech. On principle the ECCLESIASTICAL REVIEW rejects all offers of advertisements that do not give a guarantee of honest service to the clerical body which constitutes the exclusive patronage of our magazine. Another principle in our editorial management is that we allow no criticism to appear in the REVIEW which does not at the same time offer or imply the remedy for that which is criticized. Our advertisers, like the writers in the REVIEW itself, seek to make the matter they offer to the clergy as attractive as possible; but it is also assumed that the prospective purchaser, like the intelligent reader, will use his senses and judgment by properly appraising what is presented to him. In the matter of ecclesiastical art there is a very wide field for differences of taste; and while there are the unchanging laws of truth and beauty to be maintained in the service of the Church, one may find these with what to the purist is a defect. Thus Fra Angelico's matchless panels attract us by the harmony of colors, without winning our approval of the drawing and anatomy of his figures. The REVIEW has published in the past years many articles, aptly illustrated, on the demands of Christian art. If the readers make these the standard of their work in church building and decoration they will create a demand for which the trade is certain to furnish an adequate supply.

RETREATS FOR HOUSEKEEPERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

What has become of the idea of having Retreats for housekeepers?

The August number of THE ECCLESIASTICAL REVIEW made a suggestion for Housekeepers' Retreats! A very good and timely advice! Why not? The reasons which the writer gives are obvious. More can be found and pointed out.

If the duties of a housekeeper are more than ordinarily grave, then more than ordinary helps should be given her. If a Retreat would be given specially for them, much could be pointed out with particular reference to her position and dignity. Also heartaches and anxieties could be cured. The housekeepers

are a class by themselves, and not a small class either. And what is done for them? Is there a Manual which points out their position and dignity. Not even that!

It has occurred to me more than once, that housekeepers are the most tried and helpless of creatures. Their souls may be recked with doubts and uneasiness which should find a remedy at least once a year in a good Retreat. Undoubtedly most of these good pious souls would embrace such an occasion with open arms. Most willingly, too, during vacation, Sisters would accommodate in an Academy such housekeepers as would desire to make the Retreat. As priests are requested to make their yearly Retreat by ordinance of the Ordinary, why could not a bishop also make a rule for the housekeepers to do so also at a certain time of the year? A skilful Retreat-master will do immense service to their souls. There are "Talks" for all classes: talks to boys, to parents, to mothers, to nurses, to teachers—who ever wrote a book—"Talks to Housekeepers"?

At least that much could and should be done. Who will tackle it?

SACERDOS.

THE ORATIO "FIDELIUM".

Qu. Frequently the Ordo assigns the oration "Fidelium" as third in the Mass of the day. Is this the oration from the "Missa pro Defunctis", or where is it found?

Resp. The "Fidelium" mentioned in the Ordo is the one taken from the "Missa pro Defunctis."

Ecclesiastical Library Table.

"STRIKING TEXTS".

The *Expositor* (Cleveland) for May, 1920, gives a number of excerpts [1] from the book of sermon-texts developed by a successful preacher of the present day. "Doctor", said the reporter for the magazine to him, "we notice that you are very happy in the choice of your texts, and that sometimes you use very striking ones. How do you find them?"

Dr. Meldrum's answer was a happy combination of gentle rebuke for the naked word "striking" and a humorous insistence on the element of truth "not only" (if one may use the rhetorical inversion invented by President Wilson), but of important truth contained in the text:

> I do not use a text simply because it is striking. The truth it contains must be important as well as striking. Some unusual texts cannot be profitably employed, because either their themes are not of very great importance, or there is something trivial in their associations. For example, 1 Samuel 24: 14, "After whom is the King of Israel come out? after whom dost thou pursue? . . . after a flea". The theme "Disproportionate Emphasis", or "Much Ado About Nothing", might be deduced from that text, but a better text might be found for such themes, one without the association of a king hunting for a flea. However, an unusual text has the merit of arresting attention at the start, and of giving a congregation a glimpse of truth from a new angle. It may be an old truth, but it has the interest of novelty because the text suggests a new aspect of it.

Texts for Catholic sermons are nearly always taken from the gospel or epistle of the day. They have therefore the background of important truth contained in the pericope. Sometimes, however, they can be made additionally striking or attractive by careful selection in respect of brevity and forcefulness. The Catholic preacher will therefore be hardly tempted

[1] *Striking Texts from the Note Book of Dr. A. B. Meldrum*, p. 789. Dr. Meldrum is pastor of the Old Stone Church, Cleveland, O., "a downtown church, surrounded by towering business blocks, and with a membership scattered over the city. . . . A man who has made a downtown church such a success, and who gets, year after year, a good-sized evening audience in a church situated like the Old Stone, without resorting to sensational methods of any sort, is well worth studying, to find the secret of his success."

to seek novelty for its own sake alone. Much less will he seek for a text that means little or nothing as it is stated, in order to develop it into a meaning through subtle or far-fetched elaboration. In his *Lectures on Preaching*, Simpson remarks:

> I knew a minister who selected the word "One", and preached from it a sermon on one God, one faith, one baptism, one heaven, and one hell. He said many good things, but he did not give the sense of the passage or the mind of the Spirit. Another preached on "Six steps to the throne"; another on "There appeared a great wonder in heaven; a woman." (Page 135).

Etter (*The Preacher and His Sermon*, p. 163) tells us that upon the text, "Grace", a sermon was preached with acrostic divisions: G(reat grace), R(ich grace), A(lmighty grace), C(ovenanted grace), E(ternal grace). Also that "a preacher of Wernigerode preached from Matthew 10: 30, and deduced from it the subject, 'Our Hair'." Illustrations might be multiplied.[2]

[2] In his *Lamps, Pitchers and Trumpets*, Hood gives an account of a preacher who chose for his morning text, "Hang him thereon" (Esther 7:9). "You had a good opportunity of showing that the wicked was snared in the work of his own hands," said a friend to him. "No, sir," the preacher replied, "I considered Haman as the devil, who is always endeavoring to injure the Lord's people, and would be glad to destroy them." In the afternoon of the same day he preached on the text, "Answer him not" (2 Kings 18:36). His friend assumed that he "showed not only that the king's business requires haste, but that it is sometimes good policy not to reveal the secrets of State affairs". The preacher replied: "No, sir. I endeavored to show that the devil would be always harassing and distressing the dear people of God; but the best way was to pay no regard to his temptation. 'Answer him not a word'." His friend commented hereupon that that would never do: "Now, in the morning, you see, according to your sermon, you hanged the devil; that was very fortunate; but in the afternoon you brought him to life again. At any rate, it must be wrong for these two subjects to follow each other." (Amer. ed., I, 288, footnote). There is a flavor of the unauthentic, because too happy, in this, as also in a further illustration (II, 177): "That was a happy text that the first James of England and sixth of Scotland heard on his arrival in London, 'James first and sixth, a double-minded man is unstable in all his ways'." Unfortunately, "James first and sixth" is a wrong citation. The text occurs in James 1:8. But the same author gives good counsel when he says: "I think you should avoid all *affectation and peculiarity in the text*. This surely seems unbecoming the dignity of the pulpit. A scrap, a word—vulgar minds indeed admire the sagacity which can elicit so much meaning from a text. Dr. Campbell mentions one who chose the words, 'A bell and a pomegranate, and a bell and a pomegranate', as the ground of a discourse on the subject that faith and holiness should ever accompany each other. Sterne recommends that when the preacher is much at a loss for a text he should take 'Parthians, Medes, and Elamites', and we do know some who have ransacked the Bible for odd words and phrases" (II, 178). In another volume (*The Throne of Eloquence*, N. Y., 1888, p. 317) the same author gives account of a sermon

But returning to our sheep, the reporter got permission to select from Dr. Meldrum's sermon-text book a number of illustrations. Of the eleven thus extracted, nine have texts from the Old Testament. The remaining two may be printed here, less as illustrations of how to treat the texts than as suggestions of the method adopted by a successful preacher for fixing both the text and its method of treatment in his original note-book. Above the text he gives the theme he constructs from it:

LIFE'S FRUSTRATIONS.

Rom. 15:24. "Whensoever I go unto Spain." This was Paul's hope, a darling wish, but he never saw Spain! He was on his way to Jerusalem and had planned to visit Rome next on his way to Spain. He did see Rome, but as a prisoner. "Man proposes, God disposes." Paul's blighted hope of preaching the Gospel in Spain did not chill his enthusiasm for Christ. His presence in Rome as a prisoner disappointed his hopes, but did not rob him of his optimism or of his enterprise. His testimony to Christ in Rome did more for the kingdom than his preaching in Spain could ever have accomplished, for Rome was the center of the world. So God fulfils his purposes through us in ways that seem strange and inexplicable at the time, but because they are God's ways, we know they are best. All of us have built "castles in Spain". It is good for us to have dreamed fair visions even though they have never been realized. We have thought we should become great preachers, great lawyers, great architects, great business men, great servants of humanity in shining places; and, lo, we are filling humble places in obscure localities, and our lives, we judge, are failures. Not so, perchance; not so, at all, if we have let God guide us. He may deny us Spain, but he may give us Rome; and in the Rome of our duty we shall find all the joy of the Spain of our fondest desires.

Merely to have jotted down the text and the suggestive title or theme would have been easier than to have sketched the plot or plan of the sermon in addition. Possibly the text and theme would, in this particular instance, have sufficed to indicate the line of subsequent thought. Method, nevertheless, counts for much; and the method of partial elaboration is desirable, for it enshrines in a few rapid strokes the emotion or intellectual

from the text "*And* Bartholomew"; of still another having for text the word "*But*", and (p. 320) of another sermon which was skilfully and not irreverently preached upon the single word "*Afterwards*".

light of the moment that seemed to make the text serviceable for its corresponding theme. Otherwise—such is our capricious memory—a jotting down merely of text and theme might easily, a few years hence, render both unintelligible; for, as Lowell warns us—

> That first passion beggars all behind,
> Heirs of a tamer transport prepossessed.

And now another excerpt from the sermon-text note-book must suffice:

DOING THE LITTLE AND MISSING THE GREAT.

Luke 11:42. "Ye tithe mint and rue and every herb, and pass over justice and the love of God." No tendency is so universal as to try to make up for the neglect of great duties and obligations by fussing over little things. Many a man shines as a hand-shaker in the sanctuary, but shakes little or nothing out of his well-filled hand into the treasury of God. Hand-shaking is so conspicuous and so delightful and so inexpensive! Many a man prides himself upon giving the widow's mite when as a matter of fact he gives but little, forgetting that she gave "all that she had". Practising the small virtues will not atone for neglect of justice and the love of God. Many a burglar is kind to his woman pal, but that does not make him a good citizen. Giving the children pennies to put in the Sunday School collection does not make us stewards of the Lord. A false interpretation of the widow's mite and the cup of cold water has served to bolster up many a greedy and selfish life. The household virtues have their place but they are often bound to a body of sin and death. Merge the little virtues into Justice and the Love of God. Practice diligently the small virtues for they add to the comfort of living, but practice most of all the great virtues, for they are the power and glory of life.

The laborious Doctor further gave some counsel to the reporter concerning his methods of work:

"As to finding texts, I do what other ministers find profitable—keep a sermon text-book, and whenever in the course of my Bible study I find a text that impresses me, I jot it down, noting the theme it suggests; and so I have constantly on hand a store of texts and themes. Let me add that there is no royal road to getting texts and themes. They must be dug out as the result of hard study. And be sure, first of all, to do your own thinking about Bible passages;

consult the exegetes and the commentators afterwards. You will get a firmer grip on truth by this method; it will be fresher and more interesting to yourself, and, by consequence, to your hearers. I may add that this is the method that made it a delight to me to teach the S. S. lesson to S. S. teachers from various churches of the city, as I did every Friday afternoon for years. I covered two-thirds of the Bible in this way, doing first-hand study and afterwards confirming, correcting or expanding my own conclusions by reference to the great commentators."

In previous issues of THE ECCLESIASTICAL REVIEW [3] some information, gleaned from very varied sources, was given both on methods of gathering sermon material and on the different ways adopted by thoughtful men of making the garnered crop serviceable for preaching. We now confront the further recommendation of separate note-books for texts and themes. Merely to possess a note-book in which we shall set down, higgledy-piggledy, a mob of thoughts original and selected, passages quoted in full or simply indicated by reference to source, seems to be insufficient. Etter (op. cit., p. 169) warns the preacher against buying volumes of sketches or skeletons of sermons and advises him to construct his own volume. It will contain the record of moments of illumination, when a text suddenly appeared transformed with new beauty or significance. An outline should then be written down and properly classified. Doubtless the point involved is that the thought will then be the preacher's very own and will be delivered with more force and unction and accent of conviction than if it had been borrowed from other men's treasuries. It may be interesting to see how such a record could be satisfactorily made and kept:

Procure a good-sized blank book, and arrange it into the different general heads of topics, such as *Doctrinal, Practical, Expository, Funeral, Revival, Children,* etc. Subdivide each of these generals into particulars; for example, *Doctrinal* might have a blank page devoted to each separate doctrine — Faith, Regeneration, Adoption, Resurrection, Immortality, and such doctrinal subjects as you wish to preach upon at some time. *Funeral* may have a place for texts suitable for the death of Children. . . . Under each of these subheads write in full the different texts suited for the subject or occa-

[3] Cf. REVIEW, *Sermon Material* (Sept., 1920, pp. 304-311) and *Sermon Notebooks* (Oct., 1920, pp. 422-430).

sion, together with the book, chapter, and verse, so that at a glance you have the import of the passage and its place in the Bible. To this text-record a column may be added to record the time and place when the recorded text was used. This text-record, when used in conjunction with a general index, is very helpful (p. 170).

The paraphernalia and method of using it which have been thus suggested lack, we venture to think, one important factor referred to by Dr. Abbott (quoted in English's volume, *For Pulpit and Platform*,[4] pp. 141-2), who points out that a good sermon should have a clearly defined object, and that this object should determine the preacher's choice of a subject: "When this simple but fundamental truth first dawned upon me I was humiliated to find how many sermons I was preaching without a well-defined object. And to cure this defect I began to write down in my sermon notebook before the theme or the text the object which led me to select both."

Assuming that the text contains always an important truth, what makes it "striking"? Is a "striking text" one that strikes the preacher with sudden, unexpected force from some peculiar angle? A brilliant flash of light from some facet of the gem? The presumption seems to be that if a text appears to the preacher in some new phase, trailing clouds of glory as it comes to him, appareled in celestial light, it will so move him as to give him direction and energy of action to make it appear so to his hearers. Meditation often clothes a text or the truth expressed by a text in radiance of glory. Under its stimulus, the heart is warmed, the intelligence is quickened. But that flash of light comes at times without conscious meditation, as the lightning suddenly leaps athwart the darkened heavens. So the thought came to St. Francis of Assisi, to St. Augustine before him, to St. Ignatius of Loyola after him. The seeds of great changes in life bore their fruit almost before finding their furrow in the soul. Doubtless if a spiritual diary were to be kept after the fashion of the preacher's sermon-text notebook, rather with a view to personal sanctification, however, than for homiletic purposes, these latter would nevertheless be well served in such a method. While it is true that the intellect can

[4] Macmillan, 1919.

fashion a striking and attractive abode for its guest the text, and can build over and around it a fair mansion of thought, still it will ever remain true that it is the heart, as St. Francis de Sales says, that must speak to the heart. Cardinal Newman was a wonderfully effective preacher. The light of his intelligence was clearly spread over all his thoughts as well as over every expression of them. He made his own, nevertheless, the motto of St. Francis—*Cor ad cor loquitur.*

Now it is fair to assume that a preacher, gifted with ordinary power of expression, can indeed warm other hearts with the fire that has first warmed his own. In this way, he can make a text which has powerfully struck his own soul a striking text for other souls.

From Dr. Meldrum's sketches one can hardly judge of the striking quality of his eloquence. The sketch must serve him merely as a memory of a first illumination, as a spark to rekindle the older flame. Even were the sermon fully developed from one of these sketches, it would not truly represent the striking force of his thought, when, as in the sketches, another eye than his will read the printed word. There is to be considered the *action, action, action* of the preacher in the delivery of that word. We must not, as the Abbé Roux reminds us, judge a sermon by the printed page, any more than we should judge the splendid eruption of Vesuvius by the cold and black lava that now clothes its sides. With this saving reminder, let us look at some of the "striking texts" from the Doctor's note-book.

1. "O Lord, by these things men live" (Isa. 38: 16). "By what things?" he asks, and answers: "Study the context. By sickness, by the sense of life's incompleteness, by prayer, especially by answered prayer, by the assurance of God's hand in the guiding of the individual life", etc.

2. "Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg?" (Job 6: 6). Divorced from its context, the text assuredly is striking, perhaps even startling in the humbleness of its language. The Doctor extracts his theme, "The Salt of Life". Put salt into every circumstance of daily life—to give things savor, to pre-

serve good things from decay, to give "zest to speech, to common worship, to human service", etc.

3. "And King David said, Call to me Zadok the priest, and Nathan the Prophet, and Benaiah the son of Jehoiada" (1 Kings 1:32). The striking quality of the text would seem to reside in its commonplace language. But the business to be transacted by the three thus called, was the anointing of Solomon as king. The Doctor accordingly has his theme, "The Royalty of Manhood". "Why were these men called to the anointing? Because each of them represented a quality in royal manhood." Zadok—the priestly element in manhood; Nathan—the prophetic element, the vision of truth, the clear confession of deep convictions, the following of conscience; Benaiah—the soldierly qualities of courage, hardihood, self-denial, and the rest.

4. "Great men are not always wise" (Job 32:9). The theme is "The Folly of the Great". "Opposites are often conjoined in the same person: weakness with strength, folly with wisdom. Great men have not only the defects of their qualities, but often also incredible weaknesses. . . . So greatness is no guarantee against moral weakness," etc.

4. "Ye looked for much, and, lo it came to little" (Haggai 1:9). The theme is "Anticipation and Reality". Many an acre, sown in reasonable expectation of a rich harvest, yields little or nothing, etc.

5. "But the more they afflicted them, the more they multiplied and the more they spread abroad" (Ex. 1:12). The theme is "Growth by Affliction".

These few sentences from the brief sketches of course do as little justice to the sketches as these latter in turn will do to the completed sermon. But the texts, in conjunction with the theme culled from them, give us an idea of the method of the note-book and of the texts which are considered striking ones.

To announce a text that is not striking in itself, but to draw thence a lesson which is unexpected, is doubtless a finer and subtler power in the preacher than the capability (which may degenerate into a kind of trickiness) of selecting an unexpected text. Hood commends Newman's peculiarity in "dealing with

texts and topics, usually, apparently, finding the subject of his discourse suggested either from one of the Lessons, the Gospel, or the Epistle for the day. He usually extracts an unexpected lesson from it; thus the text John 1 : 40, 'One of the two which heard John speak and followed Him was Andrew, Simon Peter's brother.' Such is the foundation upon which we have a sermon, natural, simple, and eminently beautiful, on 'The World's Benefactors' . . . Or take his sermon on St. Luke's Day, and there, singularly enough, we have a discourse on the danger of accomplishments, from Exodus 31 : 6, 'In the hearts of all that are wise-hearted I have put wisdom', because St. Luke differed from his fellow-Evangelists and disciples in having received the advantages of a liberal education. . . . A fine instance we have in the sermon called, 'The Religious Use of Excited Feelings', from the instance of 'The man out of whom the devils were departed; he besought Him that he might be with Him; but Jesus sent him away, saying, Return to thine own house, and show how great things God has done unto thee'. It is a most pathetic and beautiful sermon . . . " (*The Vocation of the Preacher*, pp. 137-140).

H. T. HENRY.

Catholic University of America.

SOME NEW WAYS IN PSYCHOLOGY.

Psychology, by reason of the nature of its subject-matter, will always be the battle-ground of widely divergent views concerning man and the soul. In the realm of psychological studies, the general drift of philosophical thought will quickly assert itself and register its spiritualistic or materialistic preferences. The psychology of to-day naturally mirrors the deplorable lack of consistent orientation which is characteristic of modern philosophy. It also shows a strong trend toward a materialistic conception of human nature.[1]

[1] "The New Psychology, then, looks upon the human mind as a highly evolved organism, intimately adapted, as regards its most fundamental traits, to the needs of its possessor, built up and elaborated during a long course of evolution in constant relation to those needs, but often showing the most striking want of adaptation and adjustment to the rapidly developed and rapidly changing demands of modern civilized life. Its fundamental activities are

On the other hand, there are hopeful signs that, though it is groping in the dark, it is nevertheless groping toward the light. Modern psychology is mainly empirical and experimental. On this fact we base our prognosis, for contact with facts and reality in the course of time will correct theoretical error. Many of the prejudices of the non-Scholastic psychologists have already been swept away by this more accurate inquiry into the nature and the laws of mental phenomena. By devious routes, in many instances, modern psychology returns to positions held and defended by the old Scholastics. Confronted by experiment, false theories break down. Nothing but the truth can pass unscathed through the severe ordeal of modern scientific experimentation and observation.

An Approach toward the Old Definition of the Object of Psychology. Scholastic psychologists have always contended that the scope of modern psychology, confining itself to the content of consciousness, was too narrow. They have defined psychology as the science of human life embracing all the vital phenomena that can be observed in man. It is admitted now that psychology cannot restrict itself to the consideration of the conscious phenomena only, the discovery of the vast field of he subconscious making such artificial limitation impossible.[2]

This, in a way, is gratifying; but, withal, modern psychology is a long distance still from the truth. It has no conception at all of the unity and continuity of human life.[3] Its funda-

non-rational and largely unconscious activities. The power of conscious reasoning is a later development, playing but a minor part, even in the most highly developed human being, on the surface, so to speak, of the firmly built edifice of instincts, emotions, and desires, which form the main structure of the mental organism." A. G. Tansley, *The New Psychology and its Relation to Life;* New York, Dodd, Mead and Company, 1921; p. 14; cf. W. McDougall, F.R.S., *An Introduction to Social Psychology;* Boston, J. W. Luce & Company; p. 23; see also: Howard C. Warren, *Human Psychology;* Boston, Houghton Mifflin Co., 1919.

[2] "Psychology is the science of the mind, of its origin, structure, activities and expressions; and because the activity of the individual mind, conscious or unconscious, lies behind all human action, except that which is merely automatic, psychology is in reality the science of human life." A. G. Tansley, l. c., p. 9. Cf. Emma Marie Caillard, "Man in the Light of Modern Psychology", *The Hibbert Journal,* vol. xviii, p. 776.

[3] "In the light of this Christian solution to man's age-long inner conflict (and, in the writer's belief, modern psychology points in the same direction), the human psyche is neither a unit nor a duality, but an imperfectly developed unity, a many in one, progressing with pain and difficulty towards that complete unification of all its various capacities, desires, and prerogatives in which alone a rightful proportion and entire satisfaction are to be found." E. M. Caillard, l. c.

mental error is that it has abandoned the category of the possible and the habitual; and this, in turn, is due to the rejection of the categories of substance and accident. It operates without those two basic concepts, and consequently finds itself in a hopeless muddle. We must not forget that modern psychology conceives of the subconscious as actual. That point is of paramount importance. Because this is so, it is dangerous to adopt the pseudoscientific jargon current in modern psychological literature.[4] To say the least, such proceeding is misleading. The old Scholastic terminology can be adapted to cover adequately all the discoveries of the latest research. The concept of the habitual and the possible answer all the requirements.

Applied Psychology. Applied psychology enjoys great vogue at the present. Psychological methods are applied to every detail of life. That it should be made subservient to education [5] or other important tasks is well; but that the most trivial affairs should be made the object of profound psychological experimentation has a tendency to degrade the science and to render it, in a measure, ridiculous. We have a psychology of suggestion, of laughter, of play, of relaxation, of social reconstruction, of socialism, of efficiency, of advertising, of the photoplay, of dreams, of sleep, of conviction, of persuasion, of salesmanship, of beauty, of crime, of the dance and of every conceivable human activity.[6] What goes as psychology in these

[4] "Lastly, what is the value of the New Psychology? . . . The new psychology, as we have already pointed out, is an empirical, observational and experimental psychology. Per se it does not clash in any way with the Scholastic Psychology, which is rational and metaphysical. It merely provides new matter, new observations, on which to reason. . . . Nevertheless, its value is considerable. . . . It would be unfair to refuse to acknowledge the merit of the work done, or the value of the facts classified and analyzed by the new psychologists—but it is of the spirit in which they do their work, the materialistic basis on which they support it, that we have reason to complain." E. Boyd Barrett, S.J., "Psycho-Analysis and Christian Morality", in *The Month*, February, 1921.

[5] "J. de la Vaissière, S.J., *Psychologie Pedagogique;* Paris, Gabriel Beauchesne, 1916; Habrich, *Paedagogische Psychologie;* Kempten, Koesel, 1912; Le Bon, *Psychologie de l'education;* Paris, Flammarion, 1909; E. Thorndike, *Educational Psychology;* New York, Columbia University Press; M. West, *Education and Psychology;* London, Longmans, Green & Co., 1914; H. L. Hollingworth, *Vocational Psychology;* New York, D. Appleton & Company.

[6] Carl Emil Seashore, *Psychology in Daily Life;* New York, D. Appleton and Company, 1918; G. Thom. White Patrick, *The Psychology of Relaxation;* Boston, Houghton Mifflin Co., 1916; "The Psychology of Football", in the *American Journal of Psychology,* xlv, 104; Coubertin, P., *Essais de Psychologie Sportive,* Paris, 1913; Muensterberg, *On the Witness Stand; Psychology and Industrial Efficiency; Psychology and Social Sanity;* New York, Doubleday,

cases rarely rises above the commonplace and the trite. More shrewd observation is crystallized in our popular proverbs than in these so-called psychologies.

Experimental Psychology. More respect is due to the modern efforts along the line of psychological experiment.[7] The result of these experiments is that we understand better the various mental processes and the hidden springs of action. The study has been taken up by Catholic psychologists who have made valuable contributions to this new science. Besides others mentioned before, we would call attention to the solid and scholarly works of J. de la Vaissière, S.J.,[8] Joseph Froebes, S.J.,[9] Joh. Lindworsky, S.J.,[10] E. Boyd Barrett, S.J., A. Michotte Hubert Gruender, S.J.,[11] Prof. Thiery, Norbert Bruehl, C.SS.R.[12] and Const. Gutberlet.

Group Psychology. It is in harmony with the general trend of modern psychology that such great emphasis is placed on the group mind and collective thinking. To the modern psychologist the group mind is as much a reality as the individual mind. Only thoughts, feelings, streams of consciousness and their reactions exist, and according to the ways in which these various thoughts react mutually, we either have individual or collective thinking. Thus Dr. William McDougall declares: "In this book it will be maintained that the conception of a

Page & Co.; Boris Sidis, *The Psychology of Suggestion,* 1916; *The Psychology of Laughter,* 1913; New York, D. Appleton & Co.; Walter D. Scott, *The Psychology of Public Speaking,* Philadelphia, 1907; Henry C. McComas, *The Psychology of Religious Sects,* New York, 1912; William F. Book, *The Psychology of Skill,* Missoula, 1908; W. Scott, *The Psychology of Advertising,* Boston, 1910; Muensterberg, *The Photoplay, A Psychological Study,* New York, 1916; Harry Elmer Barnes, *A Psychological Interpretation of Modern Social Problems;* a study of the contributions of Gustave LeBon to Social Psychology, in *The American Journal of Psychology,* xxxi, 4; Ethel D. Puffer, *The Psychology of Beauty;* Boston, Houghton Mifflin Company, 1905.

[7] Edward Bradford Titchener, *Experimental Psychology,* New York, The Macmillan Co.; Moore, *The Process of Abstraction,* University of California, 1910; Ribot, Binet, Wundt, Lipps, Kuelpe, Hoeffding, Janet, Sully, Stanley Hall, Baldwin, and Judd.

[8] *Elements de Psychologie Experimentale,* Paris, 1914.

[9] *Lehrbuch der experimentellen Psychologie,* 2 vols., Herder & Co., 1920.

[10] *Das schlussfolgende Denken. Experimentell-psychologische Untersuchungen,* Herder, 1916; *Der Wille, nach den Ergebnissen der experimentellen Forschung,* Leipzig, 1919.

[11] *An Introductory Course in Experimental Psychology,* Chicago, 1920, in two vols.

[12] *Die Spezifischen Sinnesenergien nach Jos. Muellern im Lichte der Tatsachen,* Fulda.

group mind is useful and therefore valid. . . . We may fairly define a mind as an organized system of mental or purposive forces." [13] And again: "The structure and organization of the spirit of the community is in every respect as purely mental or psychic as is the structure and organization of the individual mind." This is undoubtedly carrying an analogy too far; it is forgetting the difference between physical and moral unity. Still the same confusion prevails in most modern treatises on social psychology; [14] the group is as much a whole to them as the individual, for, since the concept of the soul and the category of substance have been abandoned, the individual can be nothing more than a system of mental reactions, a certain cross section in the totality of mental phenomena. In that case, the group mind may be a system and a cross section just as real. Though modern group psychology is vitiated by this fatal error, yet it offers many useful suggestions and helpful hints to anyone who has to deal with human aggregates. Scholastic psychology has not given much attention to the cultivation of this field; to it the individual is of prime concern. The group is no separate entity of its own; it is merely a collection of individuals and governed by the same laws as the individual units.

Closely allied with group psychology is the study of the subconscious mind which at present commands considerable attention. The literature on this subject has grown to gigantic dimensions. It requires separate treatment.

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[13] *The Group Mind*, Cambridge, University Press, 1920, p. 15. Not all share this view. It is opposed by Mr. R. M. MacIver in his book *Community* (London, 1917), in which he rejects the conception of a group mind and claims that "the mind of each of us has a unity other than that of such a system".

[14] William McDougall, *An Introduction to Social Psychology*, Boston, John W. Luce & Co., 1916; William Macpherson, *The Psychology of Persuasion*, London, Methuen, 1920; W. B. Pillsbury, *The Psychology of Nationality and Internationalism*, New York, D. Appleton and Company, 1919; E. D. Martin, *Behavior of Crowds. A Psychological Study*, New York, Harper Bros.; Walter B. Bodenhafer, "The Comparative Role of the Group Concept in Ward's Dynamic Sociology and Contemporary American Sociology", in *The American Journal of Sociology*, March, 1921; W. Trotter, *Instincts of the Herd in Peace and War*, New York, The Macmillan Company, 1919; G. E. Partridge, *The Psychology of Nations*, same publisher, 1919; Gustave LeBon, *The Crowd*, London, Unwin Company; Charles A. Ellwood, *An Introduction to Social Psychology*, New York, D. Appleton & Company; R. R. Marett, *Psychology and Folklore*, New York, Macmillan, 1920; E. Allsworth Ross, *Social Psychology*, New York, Macmillan, 1920.

Criticisms and Notes.

PSYCHOLOGY AND MYSTICAL EXPERIENCE. By John Howley, M.A., Professor of Philosophy, Galway. (London: Kegan Paul, Trench, Trubner & Co., Ltd.) St. Louis, Mo.: B. Herder Book Co. 1920. Pp. 275.

DIVINE CONTEMPLATION FOR ALL, or The Simple Art of Communing with God. By Dom Savinien Louismet, O.S.B. New York: P. J. Kenedy & Sons. 1920. Pp. xi—195.

Two books mutually supplementary. The former deals with the science, the latter with the art of religious life. Not that either author sets himself the technical task thus assigned him. Professor Howley treats of the psychic phenomena involved in communion with God. His work and method are distinctively analytic, scientific, psychological. Dom Louismet describes the modes and processes that lead the mind and the heart—the mind in and through the heart—to the habit of divine contemplation. His work is practical, his method more synthetic and discursive. Let us reverse the order of the books in the title (which is logical rather than ontological), and consider the second first.

Dom Louismet is a past master in the spiritual life. He has previously written a beautiful booklet on the *Mystical Knowledge of God* and a discerning little treatise on *The Mystical Life*. In the present volume he inculcates the practice and teaches in part the methods of contemplation. Divine contemplation he defines as "the act of communing with God, wherever performed, howsoever performed, be the act brief and passing, or long sustained and frequently recurring" (p. 6). The definition is broad and comprehensive enough to meet the author's purpose, which is to place the attainment of some degree of contemplation within the reach of all men who "are of good will and keep in the state of grace". Prescinding from divine contemplation as it is in God, and the soul's contemplation of nature, such as even infidels may and sometimes do practise, the author distinguishes nine stages in the soul's ascension to God:

1. Discursive orison;
2. Affective orison;
3. Orison of simplicity;
4. Orison of quiet;
5. The experience of Mystical Theology;
6. Semi-passive orison;
7. Passive orison;

8. Ecstatic orison;
9. Miraculous orison (p. 25).

The first five of these stages are considered in the book at hand. The last two, we presume, are reserved for future treatment.

Dom Louismet explains with great clarity the several degrees of man's communing with his Creator and consequently his approximation to the Sacred Humanity, the secondary object, the exemplar and efficient supernatural cause of the spiritual union. He writes with sweetness and the gentle fervor that are never sentimental but always virilely tender. He persuades and draws souls *gustare et videre quoniam Deus suavis est.* His book will therefore be of great service to priests in perfecting their own interior life and aiding them in the guidance of their penitents. "Why," he asks, "are there so very few contemplatives even among professed Christians?" For some, he answers, it is a case of downright indifference and tepidity. "They simply do not care . . . God is the least and last of their concerns." On the other hand there are those who do care, "who would indeed like to become contemplatives in the measure and in the manner willed for them by their loving God; and perhaps, some have even made an attempt toward this. Now what is it that has prevented the latter from succeeding in their attempt at Divine Contemplation? This: they have met with no encouragement. Or it has been put before them in a wrong way. Perhaps they have been positively dissuaded from Divine Contemplation, as from something dangerous. Or, finally, they have been bewildered or disgusted by the works they have read on the subject" (p. vii). It is for such persons Dom Louismet has written these illuminating and delightful chapters.

Reverting now to Professor Howley's *Psychology and Mystical Experience,* we meet with a treatment of the spiritual life that is at once fresh and original, incisive, penetrating, and fortifying both of faith and of reason. Without diminishing the substantial truths of the spiritual life, he presents them in the light which empirical psychology throws upon the religious consciousness; gaining thus a fresh ally to the side of faith. And yet his main thesis is that human psychology is inadequate to explain religious, or at least Christian, and still less mystical, experience. In the Christian soul's communings with God there is an element from Beyond (Theology calls it divine Grace) which no human psychology can touch or reduce to its categories. In vain do psychologists, such as the late William James, however penetrating in their analysis, descend into that convenient receptacle of things mysterious and inexplorable, "the subconscious", for that element which, coming to the surface

and blending with certain idealized mental "complexuses", constitutes these states "mystical". Either these searchers for the invisible have never experienced mystical states or they are unable to visualize inwardly what it is the genuine mystics, the Saints, are aware of when they commune with God. The supernatural eludes them. They deny or ignore it. The mystical states that they describe are subtilized forms of abstract ideas or images; vague mental wraiths of the One, with which the Neo-Platonic mind was haunted; imaginative Brahmas into which the Indian Yogi immersed their consciousness; or an all-embracing monad of abstracted substance whereby that *Gott-betrunkenes Mensch* Spinoza was inebriated.

Professor Howley examines two large groups of religious phenomena: conversion and introversion. Under the first he considers (1) the Psychology of a Retreat; (2) the Theory of William James; (3) the Psychology of a Revival; (4) a Theory of Integral Conversion. Under "introversion" he discusses (1) Mystical Experience and Quietism; (2) Mystical Experience Proper; (3) Varieties of Mystical Experience. Of particular value is his study of conversion. The phenomena he describes in connexion with the revivalist movements in Ireland and Wales are especially interesting. Such experiences have, he recognizes, much in common, though much more in discordance, with what occurs at Catholic missions. On the other hand the type of genuine Catholic conversion differs essentially from the conversions that are wrought, say, at a Methodist revival. Quite apart from the emotional expression which in the two types may differ only in degree, the specific notes in the Catholic conversion are self-abasement and compunction, while in the Evangelistic type they are self-elation and assurance.

In the list of stages quoted above from Dom Louismet's book, the prayer of simplicity is indicated. Is that an acquired state; or is it mystical in the sense that it involves a specifically divine, a supernatural uplifting of the soul by God? Père Paulain considers it merely a higher stage of rational reflexion wherein meditation becomes, as it were, attenuated to a point. Professor Howley takes the opposite view. He maintains that this state of contemplation which, while naturally "almost static", is nevertheless "singularly dynamic"; wherein the consciousness rests in God alone and yet is active in affective thought, necessarily demands the touch of God. *Digitus Dei est hic.* The problem is too intricate to admit of discussion here.

We have said enough about the book, we trust, to enlist the reader's interest in its regard. Genuine mysticism has always been at home in the Catholic Church. In recent times psychologists have been subjecting the experiences of the Saints to analysis. They com-

pare them with contemplative musings of the Brahmas, Buddhists, Parsees, Suffi, the Neo-Platonists, and with the dreamings of modern "mystical" poets and seers. All these experiences they find to be specifically the same. All are states of consciousness wherein the mind absorbed by a simple idea sinks into a more or less hypnotic quiescence in which other psychoses drop away and emotional raptures, ecstasies, ensue. The latter sequelae of the mental absorption naturally overflow on the organism and the subject is carried away into sybaritic intoxication. It is the latter allurement that wins, as it has always won, so many to what is called "mystical" practices, while it is the persuasion that all mystical experiences, including those of the saints, are natural phenomena, if not phases of hysteria, that has removed from the modern mind another linkage with the Supernatural. As well, therefore, from an apologetical point of view as for its power to deepen genuine religiousness, Professor Howley's book merits the attention of the clergy.

THESAURUS DOCTRINAE CATHOLICAE ex documentis Magisterii Ecclesiastici. Ordine methodico disposuit Ferdinandus Cavallera, Lector Theologiae Positivae in Facultate Theologica Tolosana. Parisiis, apud Gabrielem Beauchesne. 1920. Pp. 794. (St. Louis, B. Herder Book Co.)

REPETITORIUM THEOLOGIAE FUNDAMENTALIS a P. Virgilio Wass, O.M.Cap. Oeniponte (Innsbruck, Tirol, Austria), sumptibus Feliciani Rauch. 1921. Pp. 328.

Two works of great service for the student of theology. The one a "treasury" upon which the opulent as well as the indigent will be glad to draw; the other a drill-book whereby the seminarian will profit most, though the priest reviewing his fundamental studies will find it hardly less valuable. The former is a unique and an almost indispensable adjunct to the study of *Positive* Theology. The latter is a singularly clear condensement of the *Scholastic* Theology of the fundamentals. Therefore, both in point of matter and method the two works have an interest for the present reader. A student who wants to have the explicit authorities and the definite sources thereof for all the doctrines of the Catholic faith will find them systematically arranged in the *Thesaurus*. Beginning with the tracts "de revelatione" ("de fide et ratione") and "de ecclesia", and advancing through "de Deo Trino", "de Dei natura et creatione", "de Christo", "de Justificatione", "de Sacramentis in genere" and each of the seven in particular, and concluding with "de Novissimis", each member of the theological organism and every branch

thereof is substantiated by the precise authority of Pope or Council, the pronouncements being drawn from the original (printed) sources. And all this not only as regards the *positive* establishment of doctrine, but likewise in relation to the condemnation of heresies and to the schools of Theology. Thus, for instance, in the tract on Justification we find the teaching of the premedieval councils that condemned Abelard, the Beguards, Eckhart, and Luther; as well as the post-Tridentine pronouncements against Baius, Jansenius, and the later heresies, including even Americanism; while as regards theological controversies, the *decreta de auxiliis* are summarized.

The work is a model of painstaking research and deserves in a most emphatic sense the title *Thesaurus*. Not the least valuable feature of the book is the apparatus of indexes. Besides the analytical table of contents there are an elaborate chronological index of documents, a thorough index of topics, and a detailed table of concordances with the recognized authority on these matters, Denzinger-Bannwart's *Enchiridion symbolorum*.

The *Repetitorium Theologiae Fundamentalis* can hardly be overpraised in respect either of its matter, its method, or its material make-up. In a slender, narrowed-paged booklet that will easily fit into a hip-pocket, the author has condensed the theology covered by the titles "Demonstratio religiosa" (the existence of God, religion), "demonstratio Christiana" (revelation, Scriptures), "demonstratio Catholica" (the Church, faith). The exposition runs on strictly Scholastic lines and method. The matter, though strongly condensed, no superlative wording being discoverable, is conveyed in a style that is singularly lucid. The little volume is not an abridgment, much less a curtailment. It is a digest, a *multum in parvo*, a large picture miniatured without excision or mutilation of any one of the figures. While designed principally to be a manual of review and repetition for the class hall, it might well be adopted as a regular text book, since it contains all the essential and most of the pertinent treatises. Its service in this connexion is furthererd by the varied typographical devices, the numerous diagramatic synopses, the tables, and the copious index.

LESSIUS ET LE DROIT DE GUERRE. Contribution à l'histoire des doctrines théologiques sur la Guerre. Par J. Bittremieux, Ph. et S. Th. D. Bruxelles, Libraire Albert Dewit, 53, Rue Royale. 1920. Pp. 168.

Lessius was born near Antwerp in 1554, and died at Louvain in 1623. At the University of Louvain he made his humanities and his

philosophy. After intervals spent at Douai and Rome, he returned to Louvain in 1585, where he taught theology in the college of his order until his death. A theologian of whom Belgium may well be proud, it is fitting that a professor in its great Catholic University should edit the hitherto unpublished work embodied in the present volume. A treatise on the *Laws of War* might have seemed more timely some few years ago. Not that the work of Lessius expounds such rules of belligerence as would have been followed by either of the contestants, but at least they would have brought before the public mind the great principles of natural law upon which war may justly be begun, prosecuted, and terminated. These are what Lessius's treatise contains. Based upon the articles of the *Secunda Secundae* of the *Summa Theologica* wherein Aquinas treats the Ethics of war, it simply explains and somewhat expands the teaching of St. Thomas.

The editor devotes the larger part of the present opuscle to an exposition in French of the Latin text of Lessius. This liberal introduction is of independent value for the sidelights it brings in from other authorities. Next comes the *Commentarius* of Lessius, followed in turn by four appendices wherein the author discusses as many theological questions germane to the central topic. While not what is called an "up-to-date" treatise on the laws of war, the work of Lessius and the editorial additions will be consulted with profit by students of moral theology and philosophy.

MISSALE ROMANUM ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum, aliorum Pontificum cura recognitum, a Pio X reformatum et SSmi D. N. Benedicti XV auctoritate vulgatum. Editio III juxta typicam Vaticanam. Ratisbonae, sumptibus et typis Friderici Pustet, S. Sedis Apost. et S. Rituum Congr. Typog. 1920. Pp. cxxviii—1102.

The clergy are probably by this time acquainted, whether through personal experience or through the accounts previously given in this REVIEW, with the characteristics and relative merits of the several impressions of the new Missal. Concerning, therefore, the Missal at hand, it may suffice to note that in almost every respect, save as regards dimensions, the book is a replica of the folio format of the Ratisbon edition, the merits of which we have previously bespoken. The only exception noticeable is that the commemorations are not always given *in proprio,* but are referred to the *Commune,* or to an enclosed adjustable folder; some curtailment being obviously necessitated in order to make the volume more conveniently portable. It is a triumph of the bookmaker's skill and taste. Though comprising

over 1200 pages, it will easily fit into the average coat-pocket. It is neatly and strongly bound. The paper is necessarily thin, but fairly opaque. The letterpress is relatively large and clear.

The Missal should be the seminarian's habitual prayer-book. The present format and the price make this feasible. Religious and the educated laity familiar enough with the simple Latin of the Liturgy will use the book to spiritual advantage. Priests who make the Missal a meditation book, or who for convenience of reference want to have a copy always close at hand, will find their purpose perfectly served by this handy little volume.

A PRACTICAL PHILOSOPHY OF LIFE: Facts, Principles, Actions. By Ernest R. Hull, S.J., Editor of The Examiner, Examiner Press, Bombay, 1921. (P. J. Kenedy and Sons: New York; B. Herder Book Co.: St. Louis.)

Herr Schneebells was not a German, his name to the contrary notwithstanding. He was an English subject with probably a strain of Celtic blood in his veins. A good mixture of common sense, realism, and poetic idealism. His students—he was a professor—nicknamed him thus because of his tendency to quote German authorities and because one of his hobbies was flowers and on a certain occasion he became enthusiastic over the beauties of a snowdrop. A singularly wise and capable teacher must Herr Schneebells have been. An asset for life and a perennial joy it was for youth to have "made" their divinity and history under his guidance. Father Hull claims to have been one of these "indebted pupils" and in the little volume before us he has summed up the Professor's Philosophy of Life.

Those who read the Bombay *Examiner* will inevitably suspect or *summa cum probabilitate* opine that the many-sided editor of that bright organ is himself the Professor, an opinion which the reading of Father Hull's other contributions to practical philosophy will convert into a moral certainty.

Herr Schneebells'—alias Ernest Hull's—Philosophy is first, last, and always practical. It is based on facts. From these alone it induces its principles, from which in turn it deduces with inevitable logic its lines and measures of conduct. Nothing could be more objective, more compelling, more sound, sure, safe. Facts are Herr Schneebells' hobby, and he sums up men's mistakes and failures in life under these causal heads: 1. Sheer ignorance of facts; 2. Ignoring or neglecting of facts out of indifference or laziness; 3. Wilful shirking of facts when they seem unpleasant; 4. Timid shrinking from facts, or fearing to investigate them; 5. Fighting with facts instead of accepting them as inevitable (p. 14). The reviewer would

commend to his readers the author's reduction of life's blunders to these fountal causes. They will not improbably find the source of whatever mistakes they have made in one or other of these categories, or perchance in them all together, somewhat like Jerome K. Jerome's camper who, consulting a book on symptoms of physical disorders, found that he had every human disease—excepting, of course, housemaid's knee.

Anyhow, once Herr Schneebells has put his unerring finger on the weak spot in your mental and moral constitution, you will want to have him tell more about yourself—or, if not that, at least more about "the other fellow". His wisdom will make you wise. But mistake it not, the Professor is no preacher. He's a teacher—not unlike old Socrates—mercilessly logical, yet withal kindly; wholesome, he is genial. In his sanity he reminds one of G. K. C. Indeed *A Practical Philosophy of Life* suggests *What's Wrong with the World*. With a difference, however. As Chesterton's philosophy is the product of a sane mind in a sane body, a wholesome outlook on life, so Herr Schneebells' is all this and more. It is the practical wisdom of a cultured mind informed and directed by Catholic philosophy. The latter element no native gift and no non-Catholic culture can supply. This makes Herr Schneebells' *Philosophy of Life* a unique book—one more than worth while.

Literary Chat.

The Frederick Pustet Co. has just published two editions of the Roman Missal in handy form for devotional use (Latin). The sizes are six by four and five by three inches respectively. The type and general make-up are in the well-known style of the Ratisbon liturgical firm. Clerics have been long waiting for such a manual.

The April issue of *The Catholic Educational Review* is devoted to the memory of the late Dr. Edward Thomas Shields, who for nearly twenty years labored in the department of Psychology and Education at the Catholic University of America. To a singularly gifted mind, which had been subjected to a test of training out of the ordinary, and which allowed him an exceptional measure of introspection to be used in his pedagogical studies for the benefit of others, he added a readiness to spend himself in the cause of education and to make sacrifices that gained for him a hearing and following in a large circle of students. The writer of the Memorial gives us a vivid sketch of his personality and work, such as deserves a permanent place in the records of Catholic education. It is an altogether worthy tribute to the founder of *The Catholic Educational Review* and to a leader in the progressive movement for higher education in the Church of the United States. A monumental building to serve the special purposes which Dr. Shields had in view, connected with the Sisters College, and named Thomas Edward Shields Memorial Hall, is being erected, largely, we believe, through the patronage of Mrs. Justine Bayard Ward, whose efforts toward restoring the Gregorian Chant had been enthusiastically seconded by Professor Shields as a proper complement to the pedagogical courses directed by him at the University.

The second volume of *The Letters of Saint Teresa,* edited in a new translation by the Benedictines of Stanbrook Abbey, on which we commented some time ago, has just appeared under the imprint of Thomas Baker (London). The volume contains the Letters of the Saint written between 2 July, 1576, and 2 December, 1577. Chief among the correspondents are Mother Mary of St. Joseph, Prioress of Seville, and Father Gracian. There are numerous letters which give us unsuspected lights about the Saint's character. We hope to return to this phase of the publication in more detail as the work of publication progresses.

The movement to make our textbooks of religious instruction as comprehensive and as psychologically and pedagogically efficient as possible grows apace. The most recent contribution in this direction is a manual entitled *The Visible Church,* by the Rev. John F. Sullivan. The clergy are, it may be presumed, familiar with the author's notable work, *The Externals of the Catholic Church.* This has now been digested and arranged in the form of a compendium with the title mentioned above, and issued by P. J. Kenedy & Sons, New York. The government of the Church, her ceremonies, sacraments, sacramentals, festivals, devotions — in a word, all the externals of the Kingdom of God on earth are succinctly described; their history as far as feasible, and their symbolism, being indicated. The manual is arranged for the use of advanced classes of pupils. The matter is cast in the form of lessons embodying the apt didactic devices of typography, questionnaires, and index. While it is not strictly accurate to say, as the preface seems to suggest, that this is the first attempt to supply the "long-felt need of a book which would be a supplement to the doctrinal catechism", since this has been done in a very superior manner in the *Worship* volume of the well-known *Exposition of Christian Doctrine* prepared by the Christian Brothers, nevertheless it is a highly serviceable auxiliary in the field, and one which the clergy will do well to utilize. A unique and a valuable feature of the book are the numerous pen-sketch illustrations of religious objects drawn by the author.

Speaking of practical books naturally brings to mind Father Garesché's recent work on *Social Organization of Parishes* (Benziger Brothers). The author's name has often appeared in these pages, in connexion particularly with books on the spiritual conduct of life. In this line of writing he is a past master, as everybody knows. He sees life touched at every point and permeated in every detail with the light of faith and the power of grace and he has a happy facility in making his vision plain to plain people.

Writing of parish organization, he addresses more immediately the spiritual leaders of the people—priests, religious, teachers, directors of institutions and associations. Beginning with the general idea of parochial organization, he treats successively of every form and phase of the various associations that exist or should exist in a well-governed community — associations looking to the various lines of human needs. Priests engaged in the forming of any of these organizations or having such already under their care will find abundant practical suggestions in this convenient well-arranged and indexed manual of 340 pages.

Father Garesché is, of course, primarily interested in Sodalities and has profoundly considered the range of beneficence in which these associations may be enlisted. The Sodality can be made the central body and special sections of it organized in view of the manifold needs and ideals of the parish. Indeed the possibilities of these sectional organs as he unfolds them are extremely rich. If only a portion of them were actualized proportionally in our parishes, urban and rural, it is inspiring to forecast what a Catholic renaissance would be promoted.

The Community Service idea which was made so popular during the war and which was in many ways helpful to our soldiers and sailors, is to be preserved during peace times. Every

community is to have its recreational centre where folk can gather to spend evenings or other spare hours in wholesome relaxation. The motive is from more than one point of view an obviously good one. Nevertheless the dangers to our Catholic people are no less obvious. Mixed marriages are among the greatest and the most disastrous. The evident preventive is the establishment in the parish or conjointly in several contiguous parishes of social centres for Catholics. This of course is easy to say, but most difficult to carry out. Suggestions remedial and preventive are to be found in Fr. Garesché's book, and likewise in Fr. George T. Schmidt's *The Church and the Problems of To-day* (Benziger Brothers, N. Y.).

The latter author has written several other volumes concerned with topics of timely interest for priest and people. His ideas are sane and practicable and are clearly and interestingly expressed. Based on Catholic principles, they are sound, while they are conveyed in a form that will arrest and hold the attention of the laity for whom the book is intended and amongst whom it were well it were spread. We might observe that the closing sentence at page 112 should probably contain a negative particle!

"*Efficiency*" is the watchword—we had almost said the catchword—of the hour. We are not, therefore, surprised to find it in the title of a spiritual book written by a nun. *Efficiency in the Spiritual Life* is the name of a neat little volume by Sister Mary Cecilia, a Religious of the Ursuline Convent of Our Lady of Lourdes, Paola, Kansas (Pustet Co., N. Y., pp. 201). The genesis of the work is thus naïvely told by the author: "Since all who read the first manuscript pronounced the work unique, I presume it will be of interest to the reader to learn where the ideas originated. There came into my hands a course in efficiency by Harrington Emerson of New York. As I followed the different steps in the lessons, I was struck by the seriousness and ingenuity with which the students are instructed to pursue the desirable things of life. . . . Following the different principles, I saw at once the similitude between them and the spiritual life. The ideas are not new, but they appeared to me under a new aspect. After noting them down, I gave no further thought to the matter until our annual retreat of 1917 when the Reverend Director remarked how St. Ignatius seemed to use a principle of modern efficiency in his meditation on "The Three Degrees of Humility". This set me to work and the first seven chapters were completed within the next few months. Mother Superior approved the work and referred me to the Rev. Eugene Mageveny, S.J., of blessed memory, who, in May, 1918, conducted the annual retreat for the girls of our Academy. It was through the encouraging words of this kind Father that the work was brought to a final issue. He promised to review it for me, should God spare him, but he was called Home before that came to pass" (vii).

Further on Sister Cecelia tells us that: "The work is really a concrete example of the application of the seventh principle of efficiency herein treated, i. e. Written Standard-Practice Instructions, because the knowledge contained was secured through notes taken from retreats, sermons, conferences, and readings since my novitiate days. These have been developed and applied, and since they are the embodiment of the standards and ideals of one who hopes by God's grace to obtain the efficiency reward, the work is, for the writer as well as for the reader, a constant incentive and guide" (p. viii).

These remarks will show that Sister Cecilia's style reflects the property of simplicity. Further reading of the book convinces one of its directness and practicability, and we make no doubt that religious will derive from it more spiritual help than they get from some more pretentious sources. Particularly "efficient" is the chapter on "Written Standard-Practice". In it the writer's suggestions are shown to be confirmed by the practice of that wise utilitarian Benjamin Franklin, who kept an examination of conscience book which is quite a model.

Poor Richard got the idea and the plan most probably from St. Ignatius of Loyola.

Just one more thought from Sister Cecelia which deserves a wider hearing than that which the context provides for. Speaking of "ideals", this candid religious goes on to say: "We wonder sometimes why our novitiates are partially empty or why more vocations are not found to-day. May we not look to our own lives to find the cause? Do not the people in the world know our major ideal, yet see an inconsistency in our lives? Our minor ideals are at variance with our major and this repulses rather than attracts souls to follow our example. Only a few such discordant religious in a community may be cause enough for the Holy Ghost to withdraw His grace from the novitiate. It is only by keeping our ultimate ideal clearly and constantly in mind and by thoughtful and prayerful meditation on it and the relation of all minor ideals to it, that we can make major and minor ideals harmonize" (p. 115). The whole chapter is worth several readings, as is likewise the chapter on "Common Sense", and indeed most of the book. The charming *naïveté* and directness facilitate the process.

A new book by Clementia is for girls what "the latest" from Father Finn is for their brothers. *Bird-a-Lea* (issued, with [3] illustrations, by the Extension Press, Chicago) fully sustains the high standard of story-telling for the young which we have previously noticed in *Uncle Frank's Mary* and *The Quest of Mary Selwyn*. All these are healthy tales that delight healthy children, making them better by making them clearly happy. They deserve a place on premium lists and in the children's section of the parish library.

Books Received

SCRIPTURAL.

THE PSALMS. A Study of the Vulgate Psalter in the Light of the Hebrew Text. By the Rev. Patrick Boylan, M.A., Professor of Sacred Scripture and Oriental Languages, St. Patrick's College, Maynooth, and Professor of Eastern Languages, University College, Dublin. Vol. I: Psalms I–LXXI. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 299. Price, $5.50.

THEOLOGICAL AND DEVOTIONAL.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerpta e *Summa Theol. mor.* R. P. Hier. Noldin, S.J. a Dr. Carolo Telch, quondam professore Theologiae moralis et Iuris canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U.S.A., et ab eodem secundum novum codicem iuris canonici denuo recognita. Editio 5a. Oeniponte (Innsbruck, Tirol, Austria, Europe): Typis et Sumptibus Fel. Rauch (L. Pustet); Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1920. Pp. xlii—602. Pretium, $1.50.

THE LETTERS OF ST. TERESA. A Complete Edition Translated from the Spanish and Annotated by the Benedictines of Stanbrook. With Introduction by Cardinal Gasquet. Vol. II. Thos. Baker, London. 1921. Pp. 375.

EXAMEN CONFESSARIORUM ad Codicis Iuris Canonici Normam concinnatum. Auctore Caesare Carbone, Sacrae Theologiae ac Iuris Canonici Doctore, in Seminario Regionali Apulo-Lucano Theologiae Fundamentalis ac Dogmaticae necnon S. Eloquentiae Professore. Taurini (Italia): Sumptibus et typis Petri Marietti. 1921. Pp. xvi—368. Price, 12 *frs.*; 13 *frs.* 50 *postpaid.*

THE CHRISTIAN MIND. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder Book Co., London and St. Louis. 1920. Pp. vi—210. Price, $1.50.

THE LOVE OF THE SACRED HEART. Illustrated by St. Margaret Mary Alacoque and the Blessed John Eudes. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xv—191. Price, $1.75 *net.*

THE HAND OF XAVIER IN THE PEARL FISHERY COAST, or a Summary of St. Francis Xavier's Marvelous Works, Letters, and His A.B.C. for Missionaries, S. India. Compiled by a Son of St. Francis Xavier. (*Pro Deo et Patria* Series, No. XXV.) Hoe & Co., Madras. Pp. x—252.

PHILOSOPHUMENA, or The Refutation of All Heresies. Formerly attributed to Origen, but now to Hippolytus, Bishop and Martyr, who flourished about 220 A. D. Translated from the Text of Cruice by F. Legge, F.S.A. Two volumes. The Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1921. Pp. vi—180 and vi—189.

MOTHER OF DIVINE GRACE. A Chapter in the Theology of the Immaculate. By Father Stanislaus M. Hogan, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. ix—174. Price, $2.00 *net.*

RELIGIEUX ET RELIGIEUSES. D'après le Droit Ecclésiastique. Par J. Creusen, S.J., Professeur de Théologie Morale et de Droit Canonique. Deuxième édition, refondue et augmentée. Albert Dewit, Bruxelles; Gabriel Beauchesne, Paris. 1921. Pp. xii—136.

LIFE OF ST. LEONARD OF PORT-MAURICE, O.F.M. (1676-1751). By Fr. Dominic Devas, O.F.M. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 123. Price, $1.75 *net.*

"SOME FELL AMONG THORNS." Open Letters to a Farmer. By the Rev. M. V. Kelly, C.S.B. The Catholic Truth Society of Canada, Inc., Toronto, Vancouver, Regina, Winnipeg, Montreal. Pp. 71.

BLESSED PETER CANISIUS. Born 8 May, 1521. Foremost Champion of the Church against Protestantism in Germany. By Francis S. Betten, S.J., Member of American Catholic Historical Association. (*Catholic Historical Brochures*—1.) Central Bureau of the Central Society, St. Louis. 1921. Pp. 51. Price, $0.20 *postpaid* ($1.60 a dozen; $10.00 a hundred, carriage extra).

ON THE MEANS OF PROPAGATING THE DEVOTION TO THE MOST BLESSED SACRAMENT. A Paper read in the First Eucharistic Congress, Madras. By the Rev. Fr. L. X. Fernandes, Vicar, Assumption Church, Madras. Union Printing Works, Madras. Pp. 46.

THE VISIBLE CHURCH. Her Government, Ceremonies, Sacramentals, Festivals and Devotions. A Compendium of *The Externals of the Catholic Church.* By the Rev. John F. Sullivan. With 120 illustrations from pen drawings by the author. A text-book for Catholic schools. P. J. Kenedy & Sons, New York. 1920. Pp. ix—275. Price, $1.00; $1.10 *postpaid.*

PHILOSOPHICAL.

A PRACTICAL PHILOSOPHY OF LIFE. Facts, Principles, Actions. By Ernest R. Hull, S.J., Editor of *The Examiner.* Examiner Press, B. X. Furtado & Sons or L. M. Furtado, Bombay; B. Herder, London and St. Louis; Wm. P. Linehan, Melbourne; E. J. Dwyer or L. Gille & Co., Sydney; P. J. Kenedy & Sons, New York. 1921. Pp. 257. Price, One Rupee, $0.45; $0.50 *postpaid.*

THE PHILOSOPHICAL WRITINGS OF RICHARD BURTHOGGE. Edited with Introduction and Notes by Margaret W. Landes, Hallowell Fellow at Wellesley College, 1913-14. Open Court Publishing Co., Chicago and London. 1921. Pp. xxiv—245. Price, $2.00.

RELIGIONE E FILOSOFIA. Emilio Chiocchetti, O.F.M. L'immortalità dell'anima nel pensiero contemporaneo.—Il modernismo filosofico nelle sue fonti.—In difesa della ragione.—La teosofia.—La religione nella pedagogia moderna.—Il pensiero ascetico di A. Rosmini. (*Saggi Apologetici,* Vol. V.) Società Editrice "Vita e Pensiero", Milano. 1921. Pp. viii—232. Prezzo, 6 *L.*

LIFE ETERNAL. Past—Present—Future. By Barthélemy Prosper Enfantin. Translated by Fred Rothwell. Open Court Publishing Co., Chicago and London. 1920. Pp. viii—138. Price, $1.60.

L'ORIGINE DELLA FAMIGLIA. Critica della Dottrina Evoluzionista del Socialismo ed Esposizione dei Risultati delle Ricerche Compiute secondo il Metodo Psicologico-Storico. Fr. Agostino Gemelli, O.F.M., Professore di psicologia sperimentale nella R. Accademia scientifico-letteraria di Milano. (*Biblioteca di Coltura Religiosa*—N. 7.) Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 133. Prezzo, 5 *L.*

IL PARTITO SOCIALISTA ITALIANO. Dalla Prima alla Terza Internazionale. Filippo Meda, Deputato al Parlamento. (*Problemi Sociali e Politici*—N. 1.) Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 104. Prezzo, 6 *L.*

LA LOI SOCIALE DU TRAVAIL. Par A. Lugan. VI^e de "L'Enseignement social de Jésus". Jésus travailleur. Jésus et les Travailleurs. Jésus et la Doctrine du Travail. (*La Pensée et l'Œuvre Sociale du Christianisme.* Études et Documents.) Procure Générale, 3, Rue de Mézières, Paris, VI^e. 1920. Pp. 116. Prix, 3 *frs.*

THE CHRISTIAN FAMILY. By Margaret Fletcher. (*Catholic Manuals for Social Students.*) The Catholic Social Guild, Oxford. Pp. 103. Price, 1/6.

THE MESSAGE OF FRANCIS THOMPSON. By a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. 77. Price, $0.85 *net.*

THE ELEMENTS OF ECONOMICS. By Lewis Watt, S.J., B.Sc. Catholic Social Club, Oxford; B. Herder, St. Louis. Pp. 48. Price, $0.15.

HISTORICAL.

VITAE PAPARUM AVENIONENSIUM. Hoc est Historia Pontificum Romanorum qui in Gallia sederunt ab Anno Christi MCCCV usque ad Annum MCCCXCIV. Stephanus Baluzius, Tutelensis, Magnam Partem nunc primum edidit, Reliquam emendavit ad Vetera Exemplaria, Notas adjecit et Collectionem Actorum Veterum. Nouvelle édition, revue d'après les Manuscrits et Complétée de Notes Critiques par G. Mollat, Docteur en philosophie, ancien chapelain de Saint-Louis-des-Français. Tome I: pp. xxxi—629; Tome III: pp. 561. Letouzey & Ane, Paris. 1921.

HISTORY OF THE ARCHDIOCESE OF CINCINNATI, 1821-1921. By the Rev. John H. Lamott, S.T.D., Licencié ès Sciences Morales et Historiques (Louvain). Frederick Pustet Co., Inc., New York and Cincinnati. 1921. Pp. xxiii—430. Price, $4.00.

JOHN PATRICK, THIRD MARQUESS OF BUTE, K.T. (1847-1900). A Memoir. By the Right Rev. Sir David Hunter Blair, Bt., O.S.B., author of *A Medley of Memories*, etc. With portraits and illustrations. John Murray, London. 1921. Pp. xiii—254. Price, 18/- *net.*

IRELAND, 1494-1829. By the Rev. Robert H. Murray, Litt.D., Helen Blake Scholar, Trinity College, Dublin; author of *Revolutionary Ireland and its Settlement (1668-1714)* and *Erasmus and Luther: Their Attitude to Toleration;* editor of *The Journal of John Stevens.* (*Helps for Students of History.* No. 33: *1494-1603.* Pp. 32. No. 34: *1603-1704.* Pp. 48. No. 35: *1719-1829.* Pp. 47. Edited by C. Johnson, M.A., H. W. V. Temperley, M.A., and J. P. Whitney, D.D., D.C.L.) Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1920. Pp. 127.

MEMOIR OF A GREAT CONVERT. By the Rev. W. B. Hannon. The Catholic Truth Society of Canada, Toronto, Vancouver, Regina, Winnipeg, Montreal. 1920. Pp. 77.

GÉNÉRAL ET TRAPPISTE, Le P. Marie-Joseph Baron de Géramb (1772-1848). Par Dom A. M. P. Ingold, Ancien Vicaire général de Langres. Pierre Téqui, Paris—6^e. 1921. Pp. vii—355. Prix, 7 *fr.*

HENRY SCOTT HOLLAND, Hon. D.D. Aberdeen; Hon. D.Litt. Oxford; Regius Professor of Divinity in Oxford, Canon of St. Paul's. Memoir and Letters. Edited by Stephen Paget. E. P. Dutton & Co., New York. 1921. Pp. xii—336. Price, $5.00 *net.*

LE LIEUTENANT GUILLAUME DE MONTFERRAND (1897-1918). Une ame chrétienne et militaire. Par Louis Rouzic, Aumônier "Rue des Postes". P. Lethielleux, Paris. 1920. Pp. vi—279. Prix, 7 *fr.* 90 *franco.*

ECCLESIASTICAL RECORDS. Three Lectures. By Claude Jenkins, Librarian and Chaplain to the Archbishop of Canterbury; Professor of Ecclesiastical History, King's College, London. (*Helps for Students of History,* No. 18. Edited by C. Johnson, M.A.; H. W. V. Temperley, M.A.; and J. P. Whitney, D.D., D.C.L.) Society for Promoting Christian Knowledge. London; The Macmillan Co., New York. 1920. Pp. 80. Price, 1/9 *net.*

PARDON AND PEACE. The Last Chronicle of an Old Family. By H. M. Capes, author of *Life and Letters of Father Wilberforce,* etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 224. Price, $2.25.

AMERICAN RED CROSS WORK AMONG THE FRENCH PEOPLE. By Fisher Ames, Jr. Illustrated. The Macmillan Co., New York. 1921. Pp. xvii—178. Price, $2.00.

A SCOTTISH KNIGHT-ERRANT. A Sketch of the Life and Times of John Ogilvie, Jesuit. By F. A. Forbes and M. Cahill. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. vi—143. Price, $1.75 *net.*

MEMOIR OF THE REV. FATHER MUARD, Founder of the Benedictines of the Monastery of Pierre-Qui-Vive, France, and the Fathers of St. Edmund of Pontigny. Catholic Truth Society of Canada, Toronto, Vancouver, Regina, Winnipeg and Montreal. Pp. 62.

MISCELLANEOUS.

FOURTH (BIENNIAL) REPORT OF THE SUPERINTENDENT OF SCHOOLS. Archdiocese of San Francisco, California. 1918-1919, 1919-1920. Pp. 124.

THE DRAMATIC ASSOCIATIONS OF THE EASTER SEPULCHRE. By Karl Young, Professor of English. (*University of Wisconsin Studies in Language and Literature,* No. 10.) Madison. 1920. Pp. 130. Price, $0.50.

THOUGHTS OF JUNE. By Kathleen A. Sullivan. Diederich-Schaefer Co., Milwaukee; Michigan Catholic Book Store, Detroit. Pp. 104. Price, $1.50.

ORDO RACHELIS. By Karl Young, Professor of English. (*University of Wisconsin Studies in Language and Literature,* No. 4.) Madison. 1919. Pp. 65. Price, $0.50.

THE HARROWING OF HELL. By Karl Young, University of Wisconsin. Reprinted from Vol. XVI, Part II, of the *Transactions of the Wisconsin Academy of Sciences, Arts and Letters.* 1909. Pp. 59.

THE ORIGIN OF THE EASTER PLAY. By Karl Young. Reprinted from the *Publications of the Modern Language Association of America,* XXIX, 1. 1914. Pp. 58.

PHILLIPPE DE MÉZIÈRES' DRAMATIC OFFICE FOR THE PRESENTATION OF THE VIRGIN. By Karl Young. Reprinted from the *Publications of the Modern Language Association of America,* XXVI, 1. 1911. Pp. 54.

OBSERVATIONS ON THE ORIGIN OF THE MEDIEVAL PASSION-PLAY. By Karl Young. Reprinted from the *Publications of the Modern Language Association of America,* XXV, 2. 1910. Pp. 46.

THE "POEMA BIBLICUM" OF ONULPHUS. By Karl Young. Reprinted from the *Publications of the Modern Language Association of America,* XXX, 1. 1915. Pp. 17.

A NEW VERSION OF THE "PEREGRINUS". By Karl Young. Reprinted from the *Publications of the Modern Language Association of America*, XXXIV, 1. 1919. Pp. 16.

A LITURGICAL PLAY OF JOSEPH AND HIS BRETHREN. By Karl Young. Reprinted from *Modern Language Notes*, February, 1911. The Johns Hopkins Press, Baltimore. Pp. 5.

BIRD-A-LEA. By Clementia, author of *Uncle Frank's Mary, The Queen of Mary Selwyn*, etc. Illustrated by James A. Waddell. Extension Press, Chicago. 1920. Pp. 357. Price, $1.50 *postpaid.*

PRINCESS SALOME. A Tale of the Days of Camel-Bells. By Burris Jenkins. With a frontispiece by Gayle Hoskins. J. B. Lippincott Co., Philadelphia and London. 1921. Pp. 352. Price, $2.00.

THE DIVINE ADVENTURE. A Novel. By Theodore Maynard, author of *Poems, The Last Knight*, etc. Frederick A. Stokes Co., New York. 1921. Pp. 315. Price, $2.00 *net.*

A MILLTOWN PASTOR. The Story of a Witty and Valiant Priest. By the Rev. Joseph P. Conroy, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 226. Price, $1.75; $1.90 *postpaid.*

THE SONG OF LOURDES. By the Rev. John Fitzpatrick, Oblate of Mary Immaculate. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 202. Price, $1.75 *net.*

DIE BETRIEBSFREIHEIT im Versicherungswesen, in Handel, Schiffahrt und Industrie betrachtet in Verbindung u. a. mit den Berichten des Staatsausschusses für die Monopolisierung des Feuerversicherungsbetriebs sowie in Verbindung mit den Kammerdebatten und der parteilichen Haltung der Zeitung: "De Telegraf". Von A. F. Breedenbeek, Feuerversicherungs-Techniker. Intern. Verlagsbuchhandlung "Messis", Amsterdam. 1920. Seiten 191. Preis, $3.00 (12/–, 24 *Mk.*).

THE GREATER LOVE. By Chaplain George T. McCarthy, U. S. Army. Extension Press, Chicago. 1920. Pp. 161.

TRESSIDER'S SISTER. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 409. Price, $2.50.

FLAME OF THE FOREST. A Novel. By Constance E. Bishop. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. 305. Price, $2.00 *net.*

ALMANACH CATHOLIQUE FRANCAIS pour 1921. Publié sous le Patronage du Comité des Amitiés Catholiques Françaises a l'Étranger. Préface par Mgr. Baudrillart, de l'Academie française, Recteur de l'Institut Catholique de Paris. Calendrier Catholique Français—Petit Annuaire—La Reconstitution Nationale et les Catholiques—La Vie Familiale—La Vie Religieuse—Pèlerinages—Voyages et Sports—L'Année Catholique. Bloud & Gay, Paris, Barcelone et Dublin. 1921. Pp. 384—xlviii. Prix net: 6 *fr.* 50.

IN MALLOW. By Mrs. William O'Brien, author of *Rosette: a Tale of Paris and Dublin, Unseen Friends*, etc. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. 150. Price, $1.25 *net.*

THE FRINGE OF THE ETERNAL. By the Rev. Francis Gonne. Benziger Brothers, New York, Cincinnati and Chicago. Pp. 185. Price, $2.00 *net.*

FUTURS ÉPOUX. Aux Grands Jeunes Gens. Par M. l'Abbé Charles Grimaud, Ancien Professeur de Philosophie à l'Externat des Enfants-Nantais. Pierre Téqui, Paris—6e. 1921. Pp. vi—305. Prix, 5 *fr.*

SCRITTI SCELTI DI GIUSEPPE TONIOLO. A Cura di Filippo Meda. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 261. Prezzo, 10 *L.*

EARLY HISTORY OF SINGING. By W. J. Henderson, author of *The Story of Music, Modern Musical Drift*, etc. Longmans, Green & Co., New York and London. 1921. Pp. 201. Price, $1.50.

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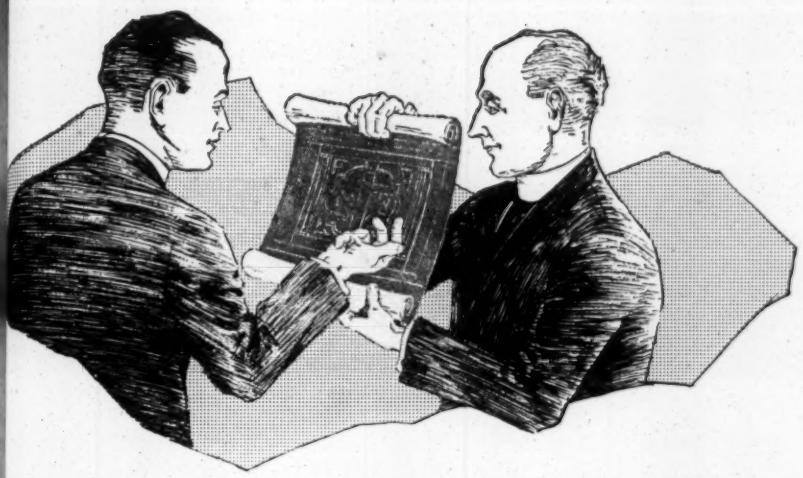

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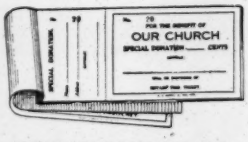

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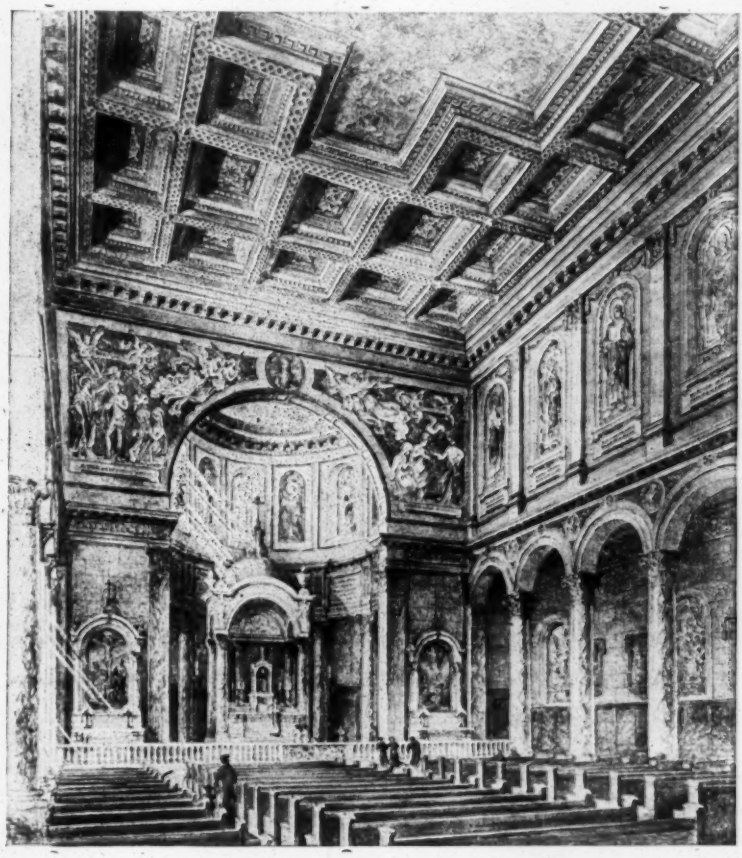

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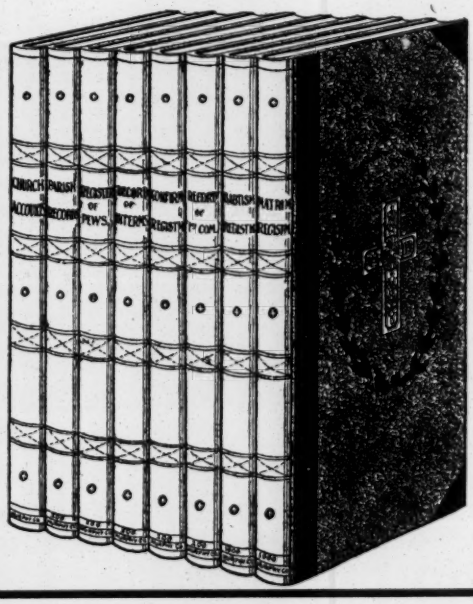

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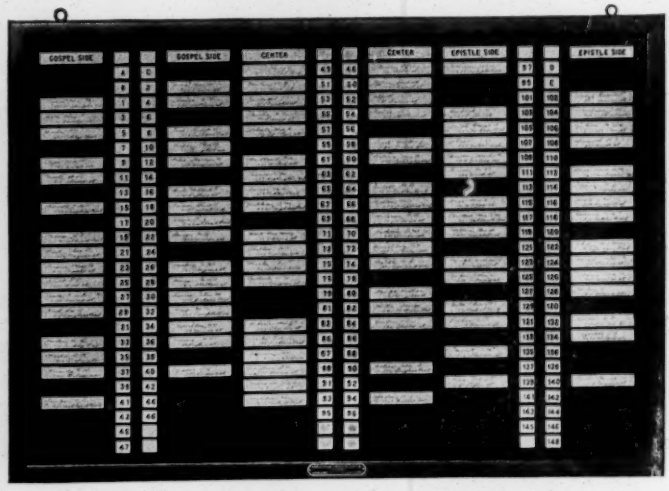

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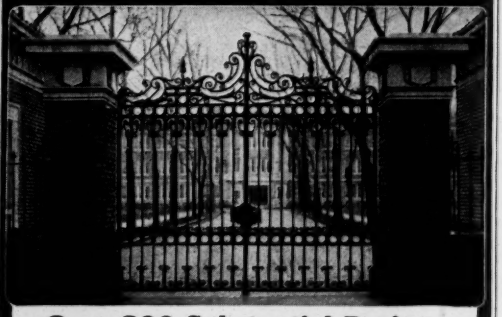

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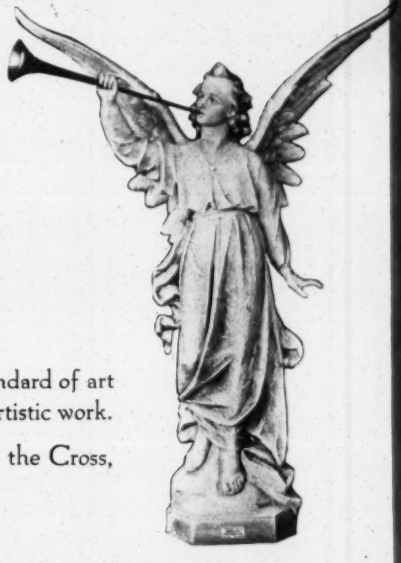

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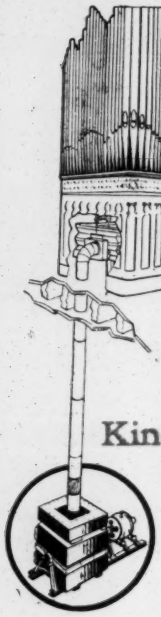

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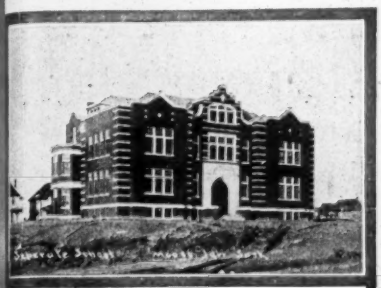

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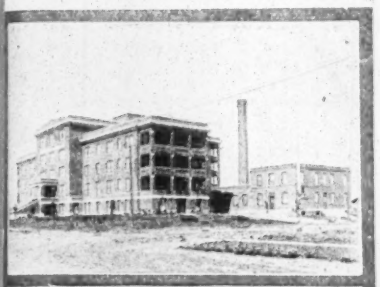

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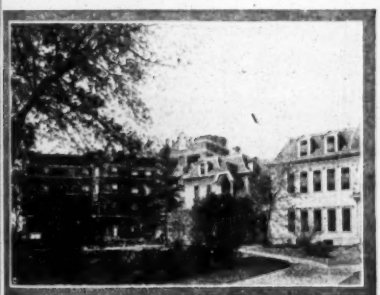

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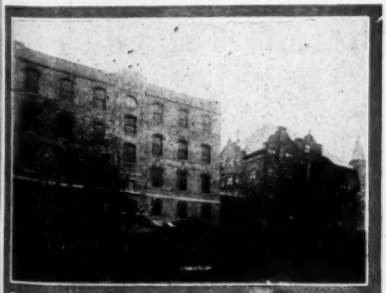

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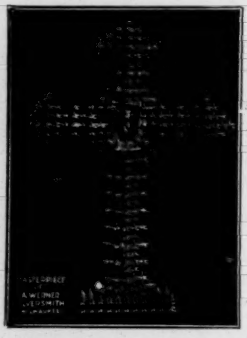

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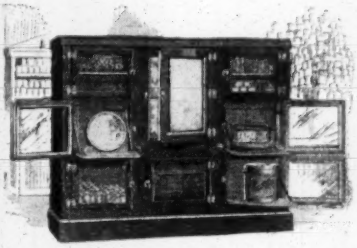

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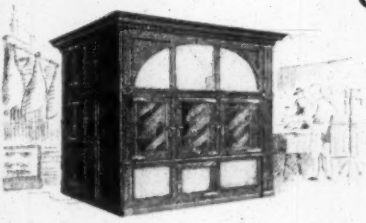

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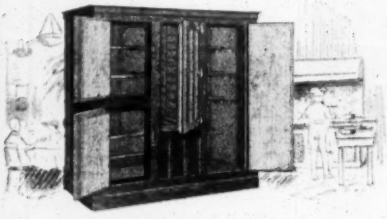

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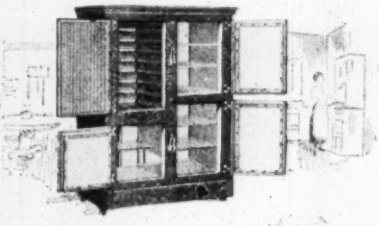

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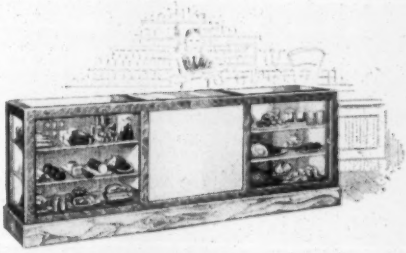

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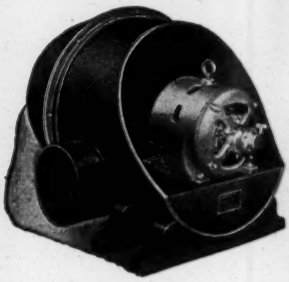

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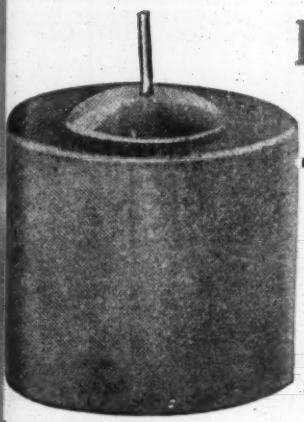

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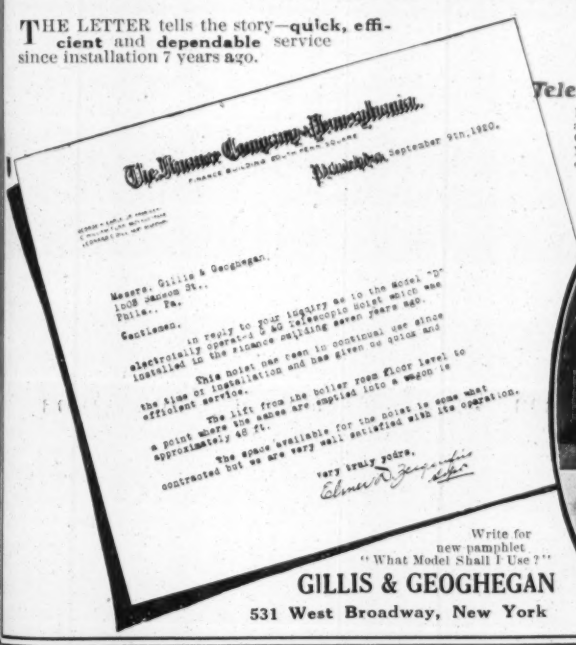

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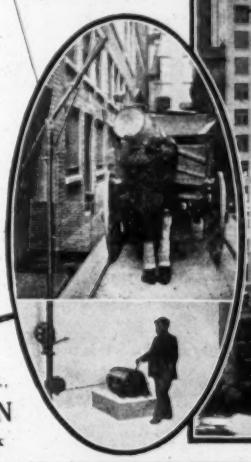

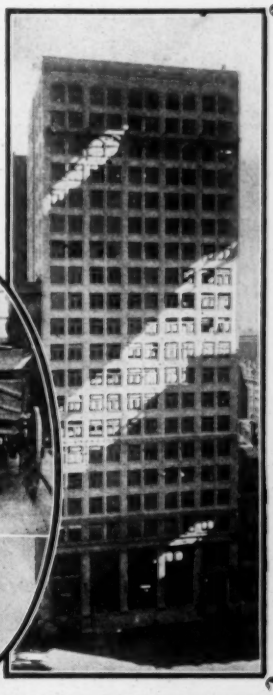

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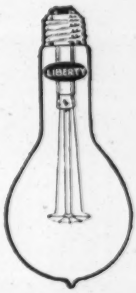

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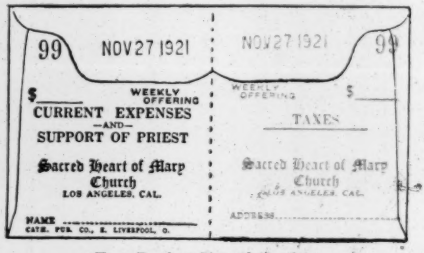

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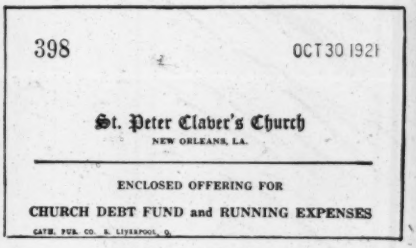

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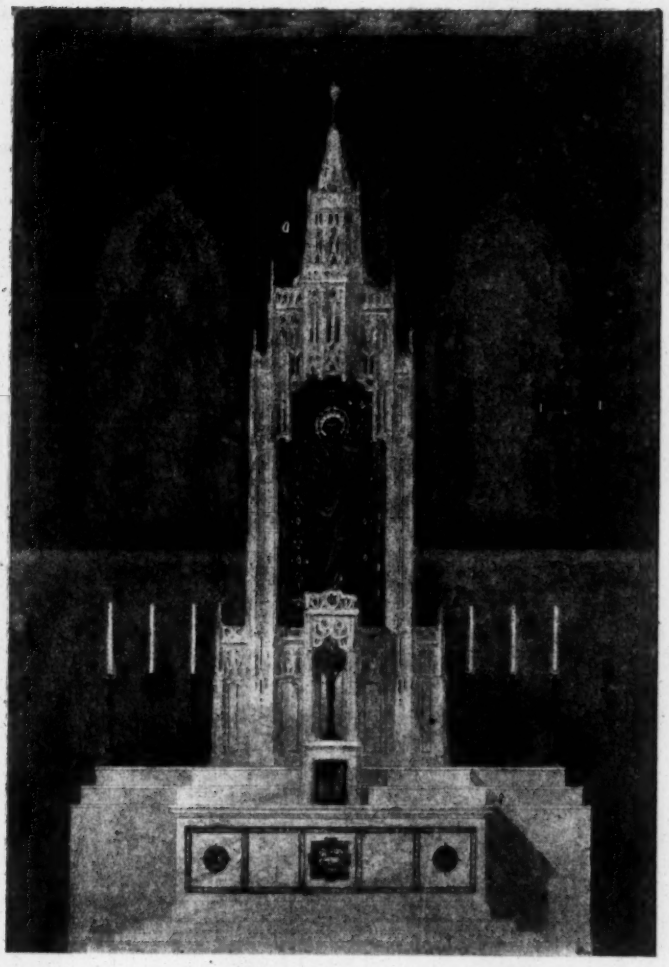

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